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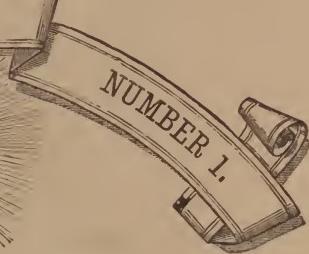
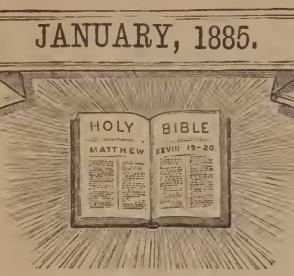
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THE MISSIONARY HERALD

JANUARY, 1885.



CONTENTS

Editorial Paragraphs	I	EASTERN TURKEY MISSION.—From Mr. Cole	29
Tabular View of the Missions of the A. B. C. F. M. for 1883-84.	7	FOOCHOW MISSION.—From Miss Newton	30
Stations and Postal Addresses of Missionaries of the American Board	8	NORTH CHINA MISSION.—From Mr. Chapin	30
Our Supreme Need	12	Notes from the Wide Field	31
The Weekly Offering.—How much for Foreign Missions?	13	<i>Mexico: Another Martyr.—Africa: Uganda; Slave Hunters on the Congo; The Congo Conference.—Madagascar.—China: Persecution at Swatow; Violence at Canton; Shanse.—Japan: Tokio University; National Religion Society.—Corea.—Polynesia: New Hebrides; Fiji.</i>	
Mrs. B. P. Bishop—The last of the Kamehamehas	14	Miscellany	35
A Letter to a Centenarian	15	<i>Bibliographical.—Titus Coan. A Memorial.—Books Received.</i>	
Theology in Japan	18	Notes for the Month	35
Letters from the Missions	19	<i>Special Topic for Prayer.—Arrivals at Stations.—Arrivals in the United States.</i>	
JAPAN MISSION.—From Dr. Davis, Mr. De Forest, Mr. Atkinson, and Mr. Pettee	22	For the Monthly Concert	36
NORTHERN JAPAN MISSION.—From Mr. Gulick	23	Donations	36
EAST CENTRAL AFRICAN MISSION.—From Mr. Richards	26	For Young People	41
WEST CENTRAL AFRICAN MISSION.—From Mr. Sanders and Mr. F. S. Arnot	28	<i>Samuel Crowther. Slave-boy and Bishop. (Three Illustrations.)</i>	

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INDEX

TO THE

PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Africa. (See Zulu, West Central, and East Central African Missions.) Items from, 206; Uganda, 32, 76, 406; Slave hunters on the Congo—The Congo Conference, 32, 47, 206; The International Association, 75; Across the continent—Romanists in Central Africa, 76; The Congo, 118, 245, 406; Slavery in, 134; Rum for, 137; The Cameroons—Savagery at Dahomey, 166; Death of Mtesa, 206, 244; The Barotse, 207, 324, 474; Breathing out cruelty, 226; The gold coast, 245; Near Lake Bangweolo, 285; Congo Free State, 286; Stanley's Congo, 343; Switzerland of Africa, 367; Cannibalism, 367; Moslem crusade, 381; Martyrs at Uganda, 328; Bishop Hannington, 529.

Africa, East Central Mission. Items from, 135, 219, 299; A site secured, 23; The mission plantation, 69; Explorations in, 94; Mongwe, 239; The Makwakwas, 310; Baleni visited, 356-359; A new station, 396; Another new station, 467; Report on, 508.

Africa, West Central Mission. Items from, 221, 299; To Chivula and on to Bihé, 25; Mr. Arnot, 26; News from, 45; Letter from the king, 89; Mr. Arnot at Bailundu, 149; Chivula—Back at Bailundu, 150, 151; Maps of, 183; Re-established, 194; Message from Bihé—The war, 240; From Benguela, 242; The women of Bailundu, 278; The end of the war, 355; Life in, 375; King Kwikwi, 397; Bailundu superstitions, 398; Duplicity of the king, 465; Report on, 508; From Bailundu, 523.

Annual Meeting, 419, 487, 492, 490; Resolutions adopted, 500, 504; Officers chosen, 503; Reports of committees, 507.

Annual Survey, 451.

Articles. Our supreme need, 12; The weekly offering—How much for foreign missions? 13; Mrs. B. P. Bishop—The last of the Kamehamehas, 14; A letter to a centenarian, 15; Theology in Japan, 18; The inner life of Titus Coan, 50; A plea from Japan, 53; Dr. Marcus Whitman's services in Oregon (I), 55; Explorations by the East Central African Mission, 95; "And not for ourselves only," 99; Java and Ponape, 100; The people of Southern India, 101; Rev. Wm. P. Alexander, 102; In memoriam—Mrs. Ardelle M. Dwight, 104; Appeals for special objects, 138; Fifty years of growth in the Madura Mission, 139; The College at Harpoort, Eastern Turkey, 141; Recent deaths at the Sandwich Islands—Rev. S. C. Damon and Mrs. Lowell Smith, 143; The tanners in the camp, 145; Rev. Anson Gleason, 146; Some other people of Southern India, 147; Maps of the West Central African Mission, 183; Pastor Schubert, of Krabschitz, 187; The Library of the Mosque of St. Sophia, 188; A

peril in Japan, 222; A working church of Christ in Cappadocia, 223; Mrs. Mary E. Lee, of Marash, 225; An Armenian call for preachers, 226; Breathing out cruelty, 229; One mission field and its needs, 263; Prayer at the missionary concert, 265; The Christian Vernacular Education Society for India, 268; The curse in all lands, 269; A notable meeting in Japan and some of its lessons, 301; The Slavic Chiliad, 302; The spiritual needs of missionaries, 306; Elevating the outcasts of India, 308; Okayama station, 1884-85, 341; Stanley's Congo and the founding of its Free State, 343; Dr. Marcus Whitman's services in Oregon (II), 346; Our coming anniversary—What we may secure, 384; The native Sandwich Islanders, 385; Condensed sketch of the A. B. C. F. M., 387; Bulgaria and Eastern Roumelia, 424; The Home Department—A brief review, 426; A review of twenty-five years, 437; The future work of the American Board, 438; Missionary literature—A brief survey, 446; Annual survey of the work of the American Board, 451; Summary of the report of the Treasurer, 460; Letter from Syria Mission, 462; Letter from churches in Japan, 463; Thank-offering 513; Gifts for Higher Christian Education, 515; To the non-missionary public, 516; Chinese at the Sandwich Islands, 518.

Arrivals, 35, 79, 122, 168, 208, 248, 289, 329, 370, 408, 479.

Austrian Mission. Items from, 4, 70, 219; A red-letter day, 152; Pastor Schubert, 186; Report on, 512; New concession by government, 525.

Baptists (American) Missions, 204, 325, 369, 406. Baptists in Turkey, 28, 48, 300.

Bibliographical. Titus Coan: A Memorial. By Mrs. Lydia Bingham, 35; From Greenland's Icy Mountains, and Lady Clare, 35; Brace's Gesta Christi, 78; Thompson's The Theology of Christ, 78; Smith's Dictionary of the Bible, 78; Kennedy's Life and Work in Benares and Kumaon, 79; Haydn's American Heroes on Mission Fields, 167; Crafts's Sabbath for Man, 167; Groser's Young Teacher, 167; Holborn's The Bible, The Sunday-school Textbook, 167; Redford's Primer of Christian Evidences, 167; Moody's To the Work! 167; Park's Discourses on Some Theological Doctrines, 168; Kingsley's Daily Thoughts, 168; Whittle's Life, Warfare, and Victory, 168; Samuel Gobat, Bishop of Jerusalem, 208; Taylor's John Knox, 208; Shaw's Madagascar and France, 247; Marvin's Russians at the Gates of Herat, 248; Schaff's Dictionary of the Bible, 248; Leonowen's Life and Travels in India, 248; Henry's Cross and the Dragon, 288; Badley's Mela at Tulsipur,

- 288; Tyler's Island World of the Pacific, 328; Chalmers and Gill's Work and Adventures in New Guinea, 328; Stanley's Congo, 343; Cust's Shrines of Lourdes, etc., 370; Bissell's Pentateuch: its Origin and Structure, 478; Kellogg's Light of Asia and the Light of the World, 478; Hill's Reminiscences, 478; Dobbins's Ansons in Asiatic Temples, 478; Schweinitz's History of the Church, etc., 478. British and Foreign Bible Society, 284. British Missionary Societies. Contributions of, 91, 284. Burma. Sacking of Bhamo, 164; Revival, 204; Bhamo, 246.
- Central Turkey Mission. (See Turkey.) Ceylon Mission. Items, 202; A convocation—Oodoopity, 64, 65; Oodooville—The Girls' School, 283; Scenes in Jaffna, 483; Report on, 510.
- China. (See North China, Foochow, Shanse, and Hong Kong Missions.) Items from, 92, 93, 422; Students from, 2; Persecution at Swatow and Canton, 33; Presbyterians in, 165; Reinforcements for, 202; Formosa, 204; Hang-chow, 326; Converts in, 379; Protestant missions, 407, 476.
- Church Missionary Society (English), 32, 76, 259, 285, 368, 527.
- Corea, 34, 326.
- Cost of Missions, 178.
- Deaths, 79, 168, 248, 289, 370, 479.
- Departures, 289, 329, 370, 408, 479, 532.
- Donations, 36, 79, 123, 169, 209, 249, 289, 329, 371, 409, 480, 533.
- Eastern Turkey Mission. (See Turkey.) Editorial Paragraphs, 1, 45, 89, 133, 177, 217, 257, 297, 337, 379, 419, 487.
- European Turkey Mission. (See Turkey.) Fiji, 35, 164, 287, 327, 530.
- Financial Statements and Articles, 1, 47, 90, 133, 138, 177, 217, 257, 297, 337, 379, 488.
- Foochow Mission. Items from, 339, 405; Attitude of the people, 30; Peace in war times, 233; Shao-wu station, 274; A Chinese wedding, 320; Eager audiences, 362; Out-stations, 363; Premises at Shao-wu, 472; Report on, 511.
- Hong Kong Mission. A determined Christian, 160; Journey to Yeung-kong, 402; Report on, 511.
- Illustrations. Chinese temple in the Min river, 5; An African family, 41; Bishop Samuel Crowther, 42; Building a house in Africa, 44; A village near the Araxes, 85; Part of Erzroom, 86; Village on the Euphrates, near Erzroom, 88; Viceroy Li-Hung-Chang, 93; The missionary ship, *John Wesley*, 130; Mission house on Kenan, Ponape, 131; A Maori chief fifty years ago, 132; The College at Harpoort, 141; A Mohammedan mosque, 173; Mussulmans of Bombay, 175; Coming from the mosque, 176; A Patagonian, 214; Honolulu harbor thirty years ago, 216; Fountain at Chihuahua, 253; Old church at Chihuahua, 254; Saddled Burro, 255; Mexican adobe house, 256; Erzroom, Eastern Turkey, 261; Bounty Bay, 293; The house of John Adams, 295; Church and schoolhouse, 296; Cyril and Methodius, 303; Memorial church at Umvoti, Natal, 333; Forest scene in Africa, 335; An African baobab-tree, 336; A Christian teacher in Great Namaqua Land, 375; Native bridge over the Wami River, 377; An African fetish priestess, 378; Native grass-house, Sandwich Islands, 386; The first missionary ship, *The Duff*, 416; A Solomon Islander, 417; Scene in New Guinea, 418; A devil-priestess, 483; Native house in Jaffna, 484; A native ox-cart, 485; A native catechist on a tour, 486; Fuegians in Winter, 538; The Bishop's Residence at Ooshooia 1860, 539; The Allen Gardiner No. III, built in 1884, 541. India. (See Maratha and Madura Missions.) Obstructing mission work—A Moulevi converted, 77, 166; People of Southern India, 101; The New Dispensation—the Theosophists, 117, 326, 369, 406; Letter from Brahmins and others, 147; Turning from Mohammed to Christ, 173; Lodianna Mission, 203; Hindu superstitions, 247; Christian Vernacular Education Society, 268; Brahman converts, 287; Elevating the outcasts, 308; Mohammedan converts, 325; Hindu widows, 340; Bishop Sargent's jubilee, 475, 489.
- Japan Mission. Hearers and opposers, 19; Interesting villages, 20, 21; Death of a pastor, 21; Akashi and Okayama, 22; Imabari church, 49; Shikoku—Christian morality, 67; Kobe—A converted prisoner, 68; Shikoku—Komatsu, 114; Interested villages—Matsuyama, 115; Church organized, 116; Local persecution—The Imabari church, 157; Generous giving—A new church, 158, 159; New churches on Shikoku—Komatsu, 192; Statistics of, 220; An interesting convert, 235; New out-station, 276; Great fellowship meeting, 321; Fukuoka and vicinity, 322, 473; Self-support—A prominent convert, 323; Okayama station, 341; New church—Tottori, 364, 365; Osaka churches, 366; Nagahama, 399; Kochi—Church at Fukuoka, 400, 401; Letter from the churches, 403; Okayama and vicinity, 474; Report on, 511; Use of English—Kioto school, 522.
- Japan, Northern Mission, 74; Willing hearers everywhere, 22; calls for preaching, 236; Report on, 511.
- Japan. (See Japan Mission and Northern Japan Mission.) Items from, 90, 178, 180, 262, 297, 423; Physicians in, 2; Theatre-preaching, 2; Student's essay, 18; Tokio University—National Religion Society, 34; Books in use, 49; A plea for, 53; The new Buddhism—A Shinto funeral, 205; A peril in, 222; Christian fellowship in, 258; Debt to America, 288; A notable meeting, 301; and America, 368; Flood in, 382.
- Java, Netherlands Mission, 475.
- London Missionary Society, 246, 284, 286, 405.
- Madagascar. Queen Ranavalona, 33; Items from, 208, 245, 408, 476.
- Madura Mission. Items from, 74, 405; From a native pastor, 64; Self-support—The Theosophists, 112; Fifty years of growth in, 139; Mana Madura, 156; Reports of native pastors, 282; A new church—Teachers from Pasumalai, 319; Report on, 510; Many hearers, 521.
- Maps. Inhambane, 24; East Central African Mission, 95; The Congo Valley, 119; Diagram of the Madura Mission, 139; Bailundu—West Africa, 183; Bihé—West Africa, 183; From Benguela to Bihé, 185; Ahmednagar station, 263; Congo Free State, 286; Central Japan, 342; Political divisions of the Congo basin, 345; European Turkey and the Principalities, 425.
- Maratha Mission. Item from, 220; Annual meeting—Theological Seminary, 63; Reception of Mr. and Mrs. Winsor, 156; The Wadale district, 201; Argument with Hindus, 231; A Fakir convert, 232; Ahmednagar station, with

- chart, 263; Vithaba, the Bible-reader, 360; The gains of the year, 361; Report on, 510; Fear of famine, 519; A Remarkable Conversion, 520. Marriages, 168, 329, 408.
- Methodist Episcopal (American), 243.
- Mexico Mission, Northern. Items from, 4, 239, 340; Parral, 69, 402; Bible scenes in a land without the Bible, 253; Report on, 512.
- Mexico Mission, Western. Items from, 75, 239, 404; Tlajamulco, 148; Report on, 512.
- Mexico. (See Western and Northern Missions.) Another martyr, 31.
- Micronesia Mission. Items from, 218, 420; Java and Ponape, 100; Return of the *Jenny Walker*, 105; Ponape—The Mortlocks, 106; The people of Ruk, 107; The schools, 108; Gilbert Islands—Marshall Islands, 238; Books for, 258; From Kusaie, 354; Claims of Spain and Germany, 380, 408; Report on, 512; *Morning Star* at Gilbert Islands, 523.
- Miscellany. Division of the weekly offering, 78; Science and missions, 167; Health in Africa, 288; Debt of Japan to America, 288; Main-spring of missionary enterprise, 327; Right hand and left, 369; What a Chinaman must endure, 476; Ministers and benevolence, 477. Missionary Concert, Prayer at, 265.
- Morning Star Mission, 4, 45, 181, 218.
- Morning Star. Items from, 133, 208, 259; Lithographic picture of, 1, 46, 90, 217; Gifts for, 2, 4; Receipts for, 45; Last words of No. 3, 129; Voyage to Honolulu, 213, 489.
- Moravian Missions, 165.
- New Hebrides, 34, 163.
- New Guinea, 77, 246.
- New Zealand. The Maoris, 162, 204.
- North China Mission. Items from, 182, 220, 405; A Mongolian city, 30; The opium curse, 31; Promising out-stations—Preachers apprroved, 66; Yü-cho, 113; Revival at Kalgan—A Mongol convert, 190; Promising students, 234; Work for Mongols, 235; Among the Mongols, 270; Humble students, 271; Work for women, 272; A remarkable deliverance, 273; From Kalgan, 321; Report on, 511.
- Notes for the month, 35, 79, 122, 168, 208, 248, 289, 329, 370, 408, 479, 532.
- Notes from the Wide Field, 31, 75, 117, 162, 202, 243, 284, 324, 367, 405, 474, 528.
- Oregon. Marcus Whitman in, 55, 346.
- Persia. Fifty years at Oroomiah, 117, 326.
- Poetry. Christ Triumphant, 188.
- Presbyterian Missions (American), 31, 34, 117, 203, 258, 324, 325.
- Presbyterian (United), 369.
- Relief Offerings, 3.
- Reports of Committees on Annual Report, 507.
- Russia. Reforming Jews, 164, 203.
- Sandwich Islands. Item from, 179; Protestantism in, 6; Last of the Kamehamehas, 14; Japanese in, 48, 137; Death of Dr. Damon and Mrs. Smith, 143; Natives in, 385.
- Shanse Mission. Chieh-Hsiu, 161; Tai-ku, 191; Touring, 275; First impressions, 364; Fen Chow Fu, 472; Report on, 511.
- Spanish Mission, 74; Zaragoza, 279; Interesting converts, 310; Cholera and earthquakes, 468;
- Report on, 512; Conference of pastors, 523. Stations and Postal Addresses of Missionaries, 8. Statistics of American Board, 7, 420, 459, 460. Syria. Revival at Beirut, 203, 325; Letter from, 462.
- Suffolk West Conference. Gifts from, 180.
- Tabular View, 7.
- Tahiti, 163.
- Turkey. (See below.) Rev. Dr. Ward concerning, 46; Watchful officials, 49; American influence in, 120; Library of St. Sophia, 188; Armenian call for preachers, 226; The curse in all lands, 269.
- Turkey, European Mission. Items from, 74, 137, 242, 262, 420; Labors appreciated, 26; Persecution at Strumnitza—Monastir, 27; Imprisoned Christians, 70; Brigandage in Macedonia, 153; Samokov and its out-stations, 279; Bulgarian Evangelical Society, 280; Among brigands, 313; Bulgaria and Eastern Roumania, 424; Report on, 509; Persecution in Monospitovo, 525.
- Turkey, Central Mission. Items from, 74, 92, 182, 404; Marash—After the fire—Zeitoon, 72; Activity at Hadjin, 281; Girls' College, 395; Aintab and Adana, 395; Report on, 509.
- Turkey, Eastern Mission. Item from, 74; Ignorance and poverty, 29; Ezrroom and its villages, 85; The College at Harpoort, 140; White fields, 198; Progress at Mosul, 199; A persecuted student, 200; Out-stations of Mardin, 242; Fierce persecutions, 316; Friendly Gregorians, 317; Mardin station work, 318; Persecution, 359; The College at Harpoort, 471; Report on, 509; Marriage with Protestants, 526.
- Turkey, Western Mission. Items from, 180, 221, 300, 404; Sivas and out-stations—Baptists, 28; Baptists in, 48; Coöperation at Cesarea, 109; Everek—A needy community, 110, 111; Denek Marden, 153; Converts from Islam, 155; Revival at Kartsi, 195; Smyrna—The Greek Alliance, 196; Kastamonii, 197; A working church in Cappadocia, 223; Robbery, 299; Hostility at Smyrna, 314; Conference at Cesarea, 315; Persecution near Bardezag, 392; "Lovers of Instruction," 394; Arrest of robbers, 469; Isbarta—A silver mine, 470; A Greek convent, 471; Report on, 509; Departure of Dr. Riggs, 520.
- Umzila's Mission. (See Zulu Mission.)
- West Central African Mission. (See Africa.) Woman's Boards (of United States), 218.
- Young People's Department. Samuel Crowther, Slave boy and bishop, 41; Ezrroom and its villages, 85; The last words of *Morning Star* No. 3, 129; Turning from Mohammed to Christ, 173; Voyage of the *Morning Star* to Honolulu, 213; Bible scenes in a land without the Bible, 253; The Pitcairn Islanders, 293; The blind Zulu boy's story, 333; Life in Central Africa, 375; At home in Micronesia, 415; Scenes in Jaffna, Ceylon, 483; The Missionary Martyrs of Terra del Fuego, 537.
- Zulu Mission. A heathen kraal, 109; Mapumulo—Native helpers, 276; Native superstitions, 277; Blind boy's story, 333; Industrial training, 467; Report on, 508.

INDEX OF NAMES.

[Those not Missionaries or Assistant Missionaries of the A. B. C. F. M. are printed in italics.]

- Abbott, J. E., 10.
Abbott, L., 511.
 Adams, L. H., 9, 289.
 Adams, Mrs., 9, 289.
 Aiken, E. E., 289, 479.
 Ainslee, J. A., 9, 199.
 Ainslee, Mrs., 9.
Alden, E. K., 426.
 Alexander, W. P., 102.
 Alexander, Mrs. M. A., 12.
Allchin, G., 11, 366.
Allchin, Mrs., 11.
 Allen, O. P., 9, 140, 479.
 Allen, Mrs., 9, 479.
 Ament, W. S., 10, 191, 289.
 Ament, Mrs., 10, 289.
 Andrews, Miss M. E., 10.
 Andrus, A. N., 9.
 Andrus, Mrs., 9.
Armstrong, S. C., 512.
Arnott, F. S., 26, 45, 89, 149, 221, 229, 242, 278, 532.
Ashmore, Dr., 306.
 Atkinson, J. L., 11, 21, 68, 113, 158, 192, 236, 322, 400.
 Atkinson, Mrs., 11.
 Atwood, I. J., 11.
 Atwood, Mrs., 11.
 Baird, J. W., 8, 27, 70, 289, 479.
 Baird, Mrs., 8, 70, 289, 479.
 Baldwin, C. C., 10.
 Baldwin, Mrs., 10.
 Baldwin, D., 12.
 Baldwin, T. A., 8, 30.
 Baldwin, Mrs., 8.
 Ballantine, W. O., 10, 329, 408, 532.
 Ballantine, Mrs., 408, 532.
 Barnum, H. S., 8, 36.
 Barnum, Mrs., 8, 36.
 Barnum, H. N., 9, 316.
 Barnum, Mrs., 9.
 Barrows, Miss M. J., 11, 370.
 Bartlett, L., 8.
 Bartlett, Mrs., 8.
Bartlett, S. C., 504, 507.
 Barton, J. L., 329, 479.
 Barton, Mrs., 479.
 Beach, H. P., 10.
 Beach, Mrs., 10.
Behrends, A. J. F., 511.
Belden, W. H., 302.
 Berry, J. C., 11, 479.
 Berry, Mrs., 11, 479.
 Bingham, H., 11, 238.
 Bingham, Mrs., 11.
Bishop, Mrs. B. P., 14.
 Bissell, A. D., 10.
 Bissell, Mrs., 10.
 Bissell, H. M., 11, 148, 239.
 Bissell, Mrs., 11.
 Bissell, L., 10, 264.
 Bissell, Mrs., 10.
 Blake, Miss S. P., 8, 329.
 Blakely, Miss E. M., 479.
 Bliss, E. E., 8.
 Bliss, Mrs., 8.
 Blodget, H., 10, 180, 220, 271, 495.
 Blodget, Mrs., 10.
 Bond, E., 12.
 Bond, L., 8, 27, 153, 313, 525.
 Bond, Mrs., 8, 525.
Bradford, J. Russell, 179.
Bray, I., 133, 213, 420.
 Bray, Miss E. P., 479.
 Bridgman, H. M., 8, 329, 408.
 Bridgman, Mrs., 8, 329.
 Brooks, C. H., 8.
 Brooks, Mrs., 8.
 Brooks, Miss M. E., 9.
 Brown, Miss E. M., 11.
 Brown, Miss M., 9, 134.
 Browne, J. K., 9, 200, 408.
 Browne, Mrs., 9, 408.
 Bruce, H. J., 10, 220, 360.
 Bruce, Mrs., 10.
 Burnell, A. H., 10, 156.
 Burnell, Mrs., 10, 156.
 Burnell, Mrs. M. S., 180.
 Burrage, Miss F. E., 9.
 Bush, Miss C. E., 9.
 Byington, T. L., 8, 329.
 Byington, Mrs., 8, 329.
 Cady, C. M., 11.
 Capron, Mrs., 10.
 Cary, O., 11, 67, 194, 365, 479.
 Cary, Mrs., 11.
 Case, A. B., 4, 12, 69, 239, 402.
 Case, Mrs., 12.
 Cathcart, Miss L. S., 11, 106, 354.
 Chamberlain, Miss L. B., 9.
 Chambers, R., 9.
 Chambers, Mrs., 9.
 Chambers, W. N., 9, 316, 359.
 Chambers, Mrs., 9.
 Chandler, J. E., 10.
 Chandler, Mrs., 10.
 Chandler, Miss G. A., 10, 74.
 Chandler, J. S., 10, 289, 475.
 Chandler, Mrs., 10, 289.
 Chapin, F. M., 10, 30, 113, 190, 235.
 Chapin, Mrs., 10.
 Chapin, Miss J. E., 10, 479.
 Chapin, L. D., 10.
 Chapin, Mrs., 10.
 Chester, E., 10.
 Chester, Mrs., 10.
 Childs, Miss H. N., 9, 394.
 Christie, T. D., 9, 225.
 Christie, Mrs., 9.
 Clapp, D. H., 11, 364.
 Clapp, Mrs., 11.
 Clark, A. W., 12, 70, 152, 219, 525.
 Clark, Mrs., 12.
 Clarke, J. F., 8, 280.
 Clarke, Mrs., 8.
Clark, N. G., 263, 431.
 Clarkson, Miss V. A., 408, 479.
 Closson, Miss S. A., 9.
 Coan, Titus, 35, 50.
 Coffing, Mrs. J. L., 9, 281, 421.
 Colby, Miss A. M., 11.
 Cole, R. M., 9, 29.
 Cole, Mrs., 9.
 Cole, Miss H. L., 8.
- Constantine, G., 196, 314, 404, 470.
 Crawford, M. A., 11, 75, 148.
 Crawford, Mrs., 11.
Crowther, Samuel, 41.
 Cull, Miss P. L., 9, 408.
 Curtis, W. W., 11, 47, 168.
 Curtis, Mrs., 168.
Cust, R. N., 46, 167, 516.
 Damon, F. W., 518.
 Damon, S. C., 143.
 Daniels, Miss M. L., 479.
 Davis, Miss A. Y., 11.
 Davis, J. D., 11, 19, 21, 160, 235, 324.
 Davis, Mrs., 11.
 Davis, R. H., 11, 74, 236.
 Davis, Mrs., 11.
 Day, Miss L. A., 8.
 De Forest, J. H., 11, 20, 382.
 De Forest, Mrs., 11.
 Dewey, W. C., 9, 199, 242, 408.
 Dewey, Mrs., 9, 408.
 Diament, Miss N., 10.
 Doane, E. T., 11, 92, 100, 108.
 Doughaday, Miss A., 11.
 Dodd, Miss I. F., 9.
 Dudley, Miss J. E., 11, 90, 322.
 Dutton, G. A., 12, 289, 305, 340.
 Dwight, C. D. A. S., 9, 30, 155.
 Dwight, H. O., 9, 226.
 Dwight, Mrs., 9, 79, 104.
 Eaton, J. D., 12, 253, 305.
 Eaton, Mrs., 12.
 Edwards, Mrs. M. K., 8.
 Ely, Miss C. E., 9.
 Ely, Miss M. A. C., 9.
 Emerson, Mrs. U. S., 12.
 Evans, Miss J. G., 10.
 Fairbank, S. B., 10, 201, 308.
 Fairbank, Miss K., 10.
 Fay, W. E., 8, 177, 183.
 Farnham, Miss L., 9.
 Farnsworth, W. A., 9, 315.
 Farnsworth, Mrs., 9.
Fisher, W. P., 512.
Fisk, F. W., 508.
 Fletcher, Miss J. E., 11, 109, 218.
 Fowle, J. L., 9, 109, 153, 223.
 Fowle, Mrs., 9.
Fukuzawa, 423.
 Fricher, Miss E., 9.
 Fenham, Miss F. A., 9.
 Fuller, Americus, 532.
 Fuller, Mrs., 532.
 Gaines, M. R., 11, 35, 401.
 Gaines, Mrs., 11, 35.
 Gardner, Miss F. H., 11.
 Garretson, Miss E. M., 10, 79.
 Gates, C. F., 9, 199, 269, 318.
 Gates, Mrs., 9.
 Gates, L. S., 10, 231, 520.
 Gates, Mrs., 10.
Gleason, Anson, 146.
 Gleason, Miss M. J., 9.
 Goodenough, H. D., 8, 46.

- Goodenough, Mrs. 8.
 Goodrich, C., 10, 191, 329.
 Goodrich, Mrs., 10, 329.
 Gordon, M. L., 11, 301, 399.
 Gordon, Mrs., 11.
 Gouldy, Miss M. E., 11.
 Graham, Harris, 479.
 Graves, Miss S. E., 8.
 Greene, D. C., 11.
 Greene, Mrs., 11.
 Greene, J. K., 9.
 Greene, Mrs., 9.
 Gulick, J. T., 11, 190, 522.
 Gulick, Mrs., 11.
 Gulick, Miss J. A., 11.
 Gulick, O. H., 11, 22, 49, 237, 473.
 Gulick, Mrs., 11.
 Gulick, W. H., 12, 279, 311, 468, 523.
 Gulick, Mrs., 12, 74.
 Gunnison, Miss E. B., 479.
 Gutterson, G. H., 10, 101, 147, 521.
 Gutterson, Mrs., 10.
- Hager, C. R., 10, 160, 402.
 Hamlin, Miss C. H., 9.
 Hance, Miss G. R., 8.
 Harding, Charles, 10, 520.
 Harding, Mrs., 10.
 Harding, Miss R., 10.
 Hartwell, Chas., 10, 233.
 Hartwell, Miss E. S., 10.
 Haskins, Miss B. M., 11.
 Hastings, E. P., 10, 64.
 Hastings, Mrs., 10.
 Hastings, Miss K. E., 10.
 Hastings, R. C., 10, 65.
 Hastings, Mrs., 10.
Hastings, S. D., 507.
 Haven, Miss A., 10.
 Hazen, H. C., 10.
 Hazen, Mrs., 10.
 Herrick, G. F., 9.
 Herrick, Mrs., 9.
 Herrick, James, 10.
 Herrick, Mrs., 10.
 Hitchcock, Mrs. R. H., 12.
 Holbrook, C. W., 8, 276.
 Holbrook, Mrs., 8, 276.
 Holbrook, Miss M. A., 10.
 Hooper, Miss F., 11.
 Hollister, Miss M. G., 9.
 House, J. H., 8, 279.
 House, Mrs., 8.
 Howland, J., 11, 75, 404.
 Howland, Mrs., 11.
 Howland, S. W., 10, 65, 168, 483.
 Howland, Mrs., 10, 168.
 Howland, W. S., 10, 139.
 Howland, Mrs., 10.
 Howland, W. W., 10, 283.
 Howland, Mrs., 10.
 Howland, Miss S. R., 10, 168.
 Hubbard, A. W., 9, 470.
 Hubbard, Mrs., 9.
 Hubbard, G. H., 10, 122, 362.
 Hubbard, Mrs., 10, 122.
 Hume, E. S., 10.
 Hume, Mrs., 10.
 Hume, R. A., 10, 63, 479.
Humphrey, S. J., 134.
 Hyde, C. M., 11, 143.
 Hyde, Mrs., 11.
- Ireland, W., 8.
 Ireland, Mrs., 8, 35.
Ise, J., 114, 157.
- Jencks, DeW. C., 11.
 Jencks, Mrs., 11.
Jessup, H. H., 293.
 Jillson, Miss R. G., 298, 370, 408.
 Johnson, Miss L. E., 9.
 Jones, J. P., 10, 112, 405.
 Jones, Mrs., 10.
- Kilbon, C. W., 8, 408.
 Kilbon, Mrs., 8, 408.
 Kimball, Miss G. N., 9.
Kincaid, William, 91.
- Kingsbury, F. L., 8, 74.
 Kingsbury, Mrs., 8.
 Knapp, G. C., 9, 29, 36.
 Knapp, Mrs., 9.
Kwakiutl, 89, 398, 465.
- Lawrence, Miss C. D., 9.
Laurie, Thomas, 47, 55, 346.
 Learned, D. W., 11, 159, 321, 364, 522.
 Learned, Mrs., 11, 35.
 Lee, L. O., 9, 289.
 Lee, Mrs., 9, 225, 248.
 Leitch, Miss Margaret, 10, 219.
 Leitch, Miss Mary, 10, 219.
Li Hung Chang, 93.
 Locke, W. E., 8, 26.
 Locke, Mrs., 8.
 Logan, R. W., 11, 105, 107.
 Logan, Mrs., 11.
 Lord, Miss A. M., 9.
 Lyman, Mrs. S. B., 12.
 Lyons, L., 12.
 Lyons, Mrs., 12.
- Maltbie, Miss E. T., 8.
 Marden, H., 9, 72.
 Marden, Mrs., 9.
 Marsh, G. D., 8, 36, 242.
 Marsh, Mrs., 8, 36.
 Melvin, Miss H. E., 9.
 Merritt, C. P. W., 408.
 Merritt, Mrs., 408.
 Miller, S. T., 8, 79.
Moffatt, Robert, 259.
 Montgomery, G. F., 9, 289, 370.
 Montgomery, Mrs., 9, 289.
 Murdock, Miss V. C., 10.
 McCallum, Miss E., 9.
- Neal, Robert J.*, 73.
Neal, Mrs., 479.
 Neesima, J. H., 11, 53.
 Neesima, Mrs., 11.
 Newell, Mrs. F. M., 9.
 Newton, Miss E. J., 4, 10, 30, 234, 339, 363.
 Noble, W. C., 10.
 Noble, Mrs., 10.
 Noyes, J. T., 10, 521.
 Noyes, Mrs., 10.
- Osborne, D. E., 11.
 Osborne, Mrs., 11.
 Ousley, B. F., 8, 79, 135, 396.
 Ousley, Mrs., 8, 79.
- Page, Miss M. L., 9.
 Palmer, Miss A. A., 11.
Palmer, Ray, 188.
 Parker, Mrs. M. E., 12.
 Paris, J. D., 12.
 Paris, Mrs., 12.
 Parmelee, Miss H. F., 11.
 Parmelee, M. P., 9, 85.
 Parmelee, Mrs., 9.
 Parsons, Mrs. C., 9.
 Parsons, Miss E. C., 9, 370, 408.
Paton, J. G., 163.
 Patrick, Miss M. M., 9.
 Pease, E. M., 11, 105, 106, 122.
 Pease, Mrs., 11, 122.
 Peck, A. P., 10, 79.
 Peck, Mrs., 10.
 Peet, W. W., 9.
 Peet, Mrs., 9.
 Peet, Mrs. H. L., 10, 122.
 Perkins, H. P., 10, 405.
 Perkins, J. C., 289, 329.
 Perkins, Mrs., 329.
 Perry, H. T., 9, 28, 48.
 Petee, J. H., 11, 22, 116, 157, 276, 370.
 Petee, Mrs., 11, 370.
 Pettibone, I. F., 9, 289.
 Phelps, Miss F., 8, 79.
 Pierce, Miss E. M., 9.
 Pierce, J. E., 9, 154, 195, 392.
 Pierce, Mrs., 9.
 Pierson, I., 10.
- Pierson, Mrs., 10.
 Pierson, Miss L. B., 10, 329.
 Pixley, S. C., 8.
 Pixley, Mrs., 8.
Pomeroy, H. S., 4.
 Porter, H. D., 10, 66, 271.
 Porter, Mrs., 10.
Powell, James, 508.
 Porter, Miss M. H., 10, 272.
 Powers, Miss H. G., 9.
 Pratt, Miss C. H., 9, 408.
 Price, F. M., 11, 36.
 Price, Mrs., 11, 36.
 Price, Miss M. E., 8, 329.
 Prime, Miss I. W., 9.
 Proctor, Miss M. A., 9.
- Rand, F. E., 11, 108, 129.
 Rand, Mrs., 11, 415.
Ranavalona, Queen, 33.
 Raynolds, G. C., 9, 526.
 Raynolds, Mrs., 9.
 Rendall, Miss H. S., 10.
 Richards, E. H., 8, 23, 94, 135, 239, 299, 356.
 Richards, Mrs., 8.
 Richards, Miss S. F., 12.
 Riggs, C. W., 9.
 Riggs, Edward, 9, 197, 329.
 Riggs, Mrs., 9, 329.
 Riggs, Elias, 8, 188, 258, 526.
 Riggs, Mrs., 8.
 Robbins, E., 8.
 Robbins, Mrs., 8.
 Roberts, J. H., 11.
 Roberts, Mrs., 11.
 Rood, D., 8.
 Rood, Mrs., 8.
 Root, Miss M. P., 298, 370.
- Sanders, C. S., 9.
 Sanders, Mrs., 9.
 Sanders, W. H., 8, 25, 151, 194, 240, 278, 299, 355, 397, 465, 523.
 Sanders, Mrs., 8, 150, 194, 375.
Schauffler, H. A., 186.
 Schneider, Mrs. S. M., 9.
Schubert, Pastor, 186.
 Scudder, Doremus, 11, 248, 275, 408.
 Scudder, Miss C. S., 11, 248.
 Searle, Miss S. A., 11.
 Sears, Miss S. E., 9, 329.
Seelye, J. H., 510.
 Seelye, J. W., 9.
 Seymour, Miss H., 9.
 Shattuck, Miss C., 9, 394.
 Sheffield, D. Z., 11, 234.
 Sheffield, Mrs., 11.
Shepard, F. D., 73, 182, 404.
 Sleeper, W. W., 8.
 Sleeper, Mrs., 8.
 Smith, A. H., 11, 79.
 Smith, Mrs., 11, 79.
 Smith, James, 10.
 Smith, Mrs., 10, 122.
 Smith, J. F., 9, 299, 329, 469.
 Smith, Mrs., 329.
Smith, Judson, 438, 451.
 Smith, J. W., 12.
 Smith, Mrs., 12.
 Smith, Lowell, 12.
 Smith, Mrs., 12, 143.
 Smith, T. S., 10, 202.
 Smith, Mrs., 10.
Somerville, Dr., 180, 197, 221, 226.
 Spencer, Miss C. D., 9.
 Spooner, Miss E. L., 8, 248, 289.
 Sprague, W. P., 11, 191, 270, 321.
 Sprague, Mrs., 11.
 Stanley, C. A., 11, 66.
 Stanley, Mrs., 11.
Stanley, H. M., 32, 75, 135, 288, 343.
 Stimson, M. L., 11, 161, 275, 472.
 Stimson, Mrs., 11.
 Stone, Miss E. M., 8, 289.
 Stover, W. M., 8, 289, 479, 523.
 Stover, Mrs., 8, 289, 479.

Strong, E. E., 265, 446.
Sturges, A. A., 11, 489.
Sturges, Mrs., 11.
Swift, E. M., 10.

Talcott, Miss E., 11, 68, 408, 479.
Tamura, 288.
Taylor, Wallace, 11.
Taylor, Mrs., 11.
Taylor, Rev. O. S., 15, 248.
Taylor, William, 3, 92, 299, 383.
Tenney, C. D., 11, 275.
Tenney, Mrs., 11.
Thom, D. M. B., 9, 198, 408.
Thom, Mrs., 9, 408.
Thompson, A. C., 17, 146.
Thompson, J. B., 408.
Thomson, R., 8.
Thompson, Mrs., 8.
Ting, Dr., 274, 370.
Tracy, C. C., 9, 404, 471.
Tracy, Mrs., 9.
Tracy, J. E., 10, 319.
Tracy, Mrs., 10.

<i>Trowbridge, T. C.</i> , 9, 74. <i>Trowbridge, Mrs.</i> , 9. <i>Tucker, Miss L.</i> , 9, 395. <i>Twichell, Miss O. N.</i> , 9. <i>Tyler, J.</i> , 8, 277, 531. <i>Tyler, Mrs.</i> , 8. <i>Van Duzee, Miss C. O.</i> , 29. <i>Walker, J. E.</i> , 10, 320, 472. <i>Walker, Mrs.</i> , 10, 320. <i>Walkup, A. C.</i> , 11, 523. <i>Walkup, Mrs.</i> , 11. <i>Walter, F. A.</i> , 8, 25, 45, 89, 152, 242. <i>Walter, Mrs.</i> , 8, 466. <i>Ward, W. H.</i> , 46, 73, 91, 120, 309. <i>Washburn, Miss F. E.</i> , 9. <i>Washburn, G. T.</i> , 10, 319. <i>Washburn, Mrs.</i> , 10. <i>West, Miss H.</i> , 9, 36, 122. <i>Wheeler, C. H.</i> , 9, 471.	<i>Wheeler, Mrs.</i> , 9. <i>Wheeler, Miss E. C.</i> , 9, 74. <i>Whitman, Marcus</i> , 55, 337, 346. <i>Whitney, H. T.</i> , 10, 479. <i>Whitney, Mrs.</i> , 10, 479. <i>Whitney, J. F.</i> , 238. <i>Wilcox, W. C.</i> , 8, 24, 69, 310, 467. <i>Wilcox, Mrs.</i> , 8. <i>Wilder, Mrs. A. T.</i> , 8. <i>Wilder, G. A.</i> , 8, 109. <i>Wilder, Mrs.</i> , 8. <i>Williams, Mrs. K. P.</i> , 9. <i>Williams, Mark</i> , 11. <i>Williams, Mrs.</i> , 11. <i>Winsor, R.</i> , 10, 122, 156, 519. <i>Winsor, Mrs.</i> , 10, 122, 156. <i>Wood, G. W.</i> , 9, 526. <i>Wood, Mrs.</i> , 9. <i>Woodhull, Miss H. C.</i> , 10, 122. <i>Woodhull, Miss K. C.</i> , 10, 122, 405. <i>Woodin, S. F.</i> , 10, 122, 274. <i>Woodin, Mrs.</i> , 10. <i>Wright, Miss M. P.</i> , 9, 299.
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THE

MISSIONARY HERALD.

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THREE MONTHS.—The first quarter of the financial year has closed, and the receipts are nearly \$20,000 less than those of the corresponding months last year. Instead of \$50,000 per month, which our treasury needs, in order to meet the requests from the missions, they have averaged thus far only about \$24,000 per month. This statement is itself a most urgent call for a series of missionary sermons early in the new year from pastors of churches, summoning their people to a large increase of contributions for our great work among unevangelized nations. See article in the present number entitled “The Weekly Offering.—How Much for Foreign Missions?”

THE lithographic picture of the *Morning Star*, in colors, to be used as a certificate for Sabbath-schools, will be ready early in January, and will be sent, post-paid, to all applicants for fifty cents. It was found impossible to secure a photographic negative sufficiently large, representing the vessel under sail, to make it suitable for use as a certificate for chapels and churches. In addition to the large cabinet-sized albertype of the *Star*, without sails, which we offered last month for ten cents, two photographs were secured by instantaneous process, as the *Star* was passing Boston Light on her way to Honolulu. The larger of these photographs (9x7 inches, on cardboard 14x11) is sold for fifty cents. The smaller one (8x6 inches, on cardboard 10x8 inches) is sold for twenty-five cents. These pictures are not prepared with any thought of profit to the Board, for there is none, but for the gratification of the thousands who are interested in their missionary vessel. We trust that all Sabbath-schools will supply themselves with the colored lithograph certificate.

IN transmitting contributions to the Board, the Treasurer of the Hampden County Benevolent Society specially mentions a gift of three dollars from a lady in Springfield who is now in the one hundredth year of her age. We have been permitted to see an extract from a letter written by this lady in June last, just prior to her ninety-ninth birthday, in which is this striking sentence: “Old age is a blessed time. It gives us leisure to put off our earthly garments one by one, and dress ourselves for heaven.” The handwriting on this letter is clear and bold, giving no indication of age on the part of the writer.

THE recent official census of Japan reveals the fact that there are within the empire 34,000 physicians, of whom probably less than 500 are educated in Western medical science. The government permits the physicians already licensed to practise according to the system in which they have been trained; but in the future no licenses are to be granted those who cannot pass examination in the medical science of the Western world. If, therefore, Japan is to be supplied with physicians in just proportion to its population, there must be trained before the close of the next generation not less than 40,000 men, who, from the nature of their calling, must exert a vast influence upon society. They must have the medical science of Christendom. Shall they also have the faith of Christendom? Who can measure the results for good that would follow the training of these men, who are to have access to the homes of the people, under influences which shall be favorable to the beginning and development of Christian life? A Christian medical school may be called an indirect method of evangelizing Japan, yet in the present state of affairs such a school would prove a most efficient agency in the establishment of Christ's kingdom throughout the empire.

WE learn from letters from Foochow that several of the Chinese students, who, some years ago, were placed in families in Hartford, Boston, and elsewhere in the United States, were killed during the fight with the French fleet upon the Min River. These students, on their return to China, were probably assigned to duty in connection with the naval and military operations of the Chinese, and were victims of the overconfidence of their countrymen. Our missionaries could not learn the names of those who fell.

THE *Japan Mail* reports a most remarkable preaching service held in Tokio, on the seventeenth and eighteenth of October, in the largest theatre of the city. The building was completely packed, and hundreds of ticket-holders were unable to obtain admission. The audiences are variously estimated at from 4,500 to 6,000 each day. The preaching was mostly by native Japanese pastors, and the people listened eagerly for four hours each day while the gospel was preached to them. The *Mail* says of the services: "The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place as the most popular theatre in Tokio, give evidence of a marked advance in public sentiment in favor of Christianity within the space of one short year, since the public preaching services in the *Meiji Kwaido* were made the scene of an unpleasant episode on account of violent opposition."

THE direct gifts for the furnishing of the *Morning Star* number not less than one hundred and fifty, including articles of different value, from an Estey cabinet organ, presented by the builders, and a library of a hundred and fifty volumes by the faculty and students of Wellesley College, down to a match-safe. And now comes a report from Southern India that the Christian people in that region "are not willing that all the comfort and joy" of building the *Morning Star* should be limited to the youth of America. One pastor at Madura has secured already fifty-six shares, and others are promised. Even the Hindus, friends of the Christians, are interested to contribute.

A RELIEF OFFERING.—In the prosecution of our missionary work in foreign lands cases frequently arise demanding pecuniary assistance, but to which it is hardly proper to devote the funds contributed for missionary purposes. The Board cannot, of course, use its regular receipts for the relief of sufferers by famine or by fire. Last month we asked for special contributions to aid the people of Zeitoon, Central Turkey, where a fierce conflagration had devastated the city, leaving three thousand people houseless and hungry. In response to this appeal the Treasurer has received and forwarded \$127.75. Now comes an appeal in behalf of certain Protestant Christians who have been persecuted and imprisoned at Strumnitz, European Turkey, who have nothing to support themselves or their families while they are in prison for Christ's sake, or to meet the expense of prosecuting their claim for justice and liberty before the authorities. Such cases appeal strongly, not only to Christians, but to the merely philanthropic. Our missionaries are continually contributing out of their scanty store to the relief of these needy ones, and it is only right that the appeals they send home should be presented to the Christian public. We ask, therefore, inasmuch as there are these constantly recurring special appeals for objects outside of direct missionary work, that a relief offering be made to meet such cases as they arise, the donors indicating the particular objects they may desire to aid, or not, as they may please, leaving the disposition to the Prudential Committee. Such offerings need not be large, but the provision of a small sum that could be drawn upon in cases of special hardship and need would be a most beneficent charity. We are confident from past experience that the friends of missions will welcome this opportunity to co-operate with our missionaries in the relief of the suffering in other lands.

THE ignorance and deceit of Brahmanism is well illustrated by an incident narrated by a Zenana visitor in India. He was calling on a lady a day previous to a lunar eclipse. A Brahman priest, freshly bathed and marked with holy ashes, came to prescribe a ritual to be observed on the day of the eclipse, and gave the woman a little bundle of sticks, telling her to break them into every pot of water in her house, and this would act as "an antidote to the poison that the snake which was swallowing the moon would vomit"!

THE distinctive feature of William Taylor's so-called "Self-supporting Mission" has been that he refused aid from the churches at home, and specially objected to the aid of organized societies. Now that Mr. Taylor has been made Bishop of Africa, and has on his hands a larger work, we are not at all surprised to find that under his inspiration a society has been incorporated in New York entitled "The Transit and Building Fund Society of Bishop Taylor's Self-supporting Missions." The only difference between this organization and that of other Boards is that no salaries of agents at home, or of preachers or teachers in foreign countries, are allowed. But the distinctive principle which rejects the aid and supervision of organized societies in the prosecution of missions is dropped. It not infrequently happens that those who oppose certain forms of labor, when the pressure of work comes upon them, adopt methods that experience has approved.

No surer sign could be given that the gospel has transformed the hearts of the native Christian community in Foochow than the fact stated in Miss Newton's letter, on another page, that, though no foreigners were in the city during the period of the French attack, yet public services at our mission church were not suspended for a single Sabbath. It is not strange that those unconnected with the church looked on in wonder, as they saw these Christians assemble for a prayer-meeting, while the roar of the French guns was in their ears. Our readers will be interested in the cut on the opposite page showing a Chinese temple on an island in the river Min, a little distance above Foochow. This temple is much visited by foreigners on account of its picturesqueness.

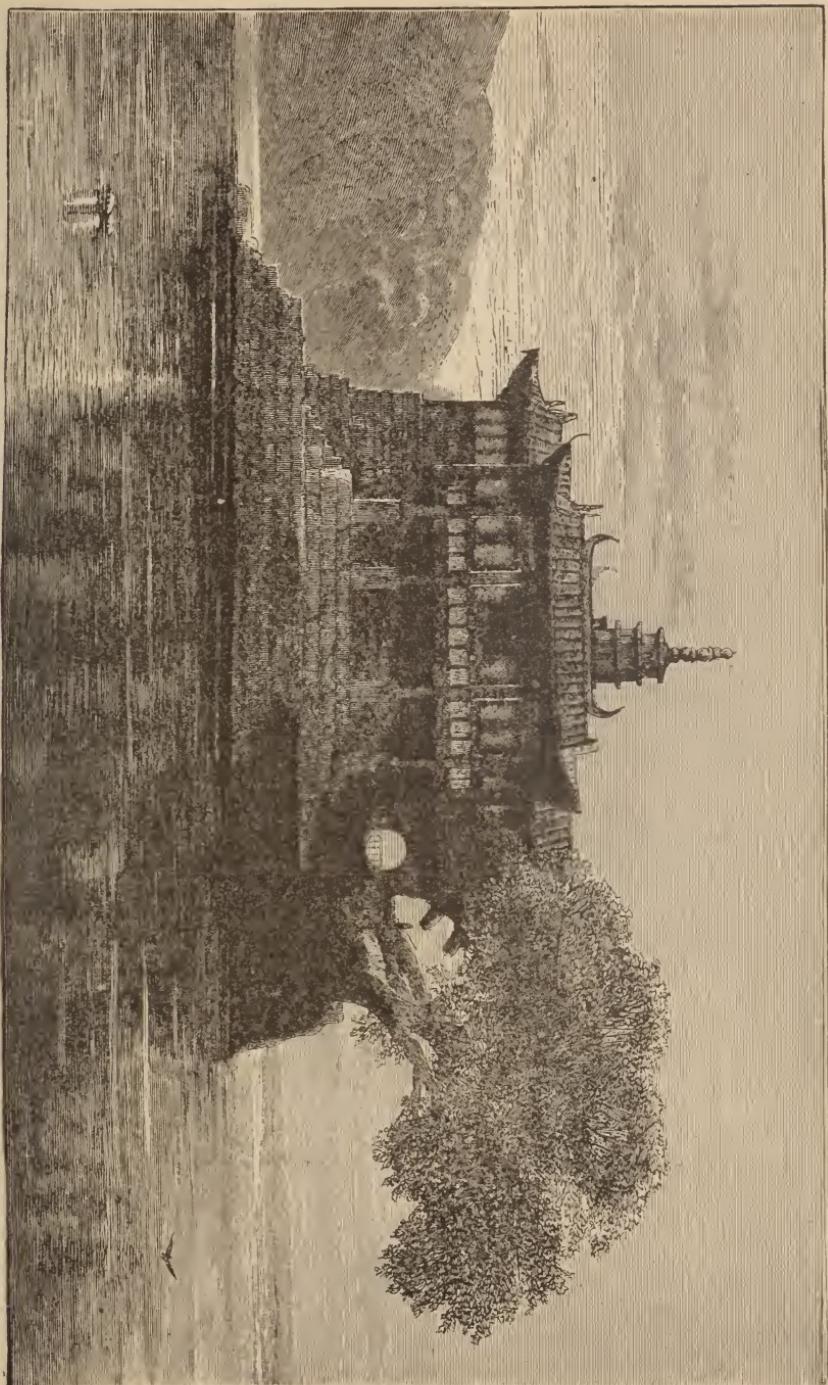
THE children in our Sabbath-schools have a good example set them by the children of the Congregational churches of England. These English children have raised, the past year, to support their missionary ships — and they have several of them — no less than \$28,790. This is nearly \$4,000 more than we are asking for our Children's *Morning Star* Mission. We are sure that the boys and girls of America will not want to be behind their English cousins.

MENTION should be made of the valuable service which has been rendered, in connection with our Bohemian work at Prague, by Dr. and Mrs. H. S. Pomeroy during the past two years. Dr. Pomeroy has now left Prague, since the return of Mr. Clark to the field, and is pursuing his medical studies at Leipzig.

OUR mission in Northern Mexico finds promising openings in all directions. Rev. Mr. Case and his wife, recently of Dakota, have joined the mission, and have taken up their abode, temporarily at least, at Parral, which is south of Chihuahua, 145 miles by rail to Jimenez, and thence 60 miles by stage, and have begun work in that city.

THE fact that the baker who furnished the supplies for the *Morning Star* packed some of the biscuit (hard-tack) in old whiskey barrels, which are often used for this purpose, is probably the occasion of a singular rumor that seems to have obtained some currency that the *Star* took out ardent spirits as part of her cargo. There was plenty of liquor offered as freight, but it is hardly necessary to assure our friends that not a particle was taken, outside or inside.

IN the prosecution of missions in non-civilized lands, it often happens that an entire change of orthography in the names of places must be made after a few years. A reader of the history of our Zulu Mission will meet with names which will seem new, but which he will find are the modern names with a very different spelling. It is a little remarkable that, after our entrance upon the west coast of Africa, it seems expedient now to change the orthography of only one name, — that is Bailunda, which doubtless should be, and will hereafter be printed in our publications, Bailundu. Other names in the interior are given by different authorities with varied spellings, but we see no reason for any change except the one just mentioned.



CHINESE TEMPLE IN THE MIN RIVER, ABOVE FOOCHOW.

WE have never had more cheering indications that the pastors and members of our churches are appreciating the value of the *Missionary Herald* as an aid in their endeavors to build up the kingdom of God at home and abroad. A larger number than ever are interesting themselves in extending its circulation. Let all our friends remember that this is peculiarly *the time of the year* for such endeavors.

WE occasionally hear from different parts of the world that the Sandwich Islanders of the present generation are rejecting the form of Christian faith which confessedly changed the face of society in those islands a generation ago, and are accepting the Anglican or Roman Catholic forms of Christianity. There is nothing in the facts of the case to warrant any such statement. The Roman Catholics have indeed one large church in Honolulu which makes quite a show, both by its numbers and its displays, but there are *six* Protestant assemblies in the same city every Sabbath. The increase in the number of Catholics in the Sandwich Islands is merely nominal, if the immigrants, chiefly Portuguese, are excepted. As to the Anglican church, it is a well-known fact that the cathedral at Honolulu, which was the centre of hope of those interested in the movement, has for years not risen above the foundations. A recent annual report of the S. P. G. Society devotes but five lines to its work in the Sandwich Islands, and its table of statistics gives as the total membership of its three "congregations" 497. Its highest expression of hope is that "it seems probable that not merely the chancel but several bays of the nave of the cathedral will be erected by the present generation." From this it does not look as though the so-called reaction against the "Puritanism" which had been effectual in the regeneration of the islands is very great.

A WORK FOR PASTORS.—*The Foreign Missionary* makes an appeal to pastors with reference to reaching a certain class in their congregations who disregard their obligations to the work of foreign missions—a class that no one else can reach save the pastors. There are men, often of large means, who are able to contribute liberally to any work in which they are interested and of which they see the value, but they have not as yet been led to see the value of foreign missions. They do not read missionary magazines or attend missionary meetings, and they know nothing of the great work already accomplished in pagan lands. And because they know nothing of it, they give nothing to it. The suggestion of the *Foreign Missionary* as to the method of reaching this class is excellent. "But there is one means by which they may be made to know the truth, *nolens volens*. They are supposed to be in the church on pleasant Sabbath mornings at least, fully exposed to the direct fire of an earnest pulpit. A previous announcement of a missionary sermon by a secretary would probably keep them at home; but from the unannounced and stirring missionary appeals of their own pastor there is no escape. We could give many instances in which these frank and practical men have approached the speaker at the close of such a discourse and confessed a total change in their views of the subject. We remember one especially 'who had not believed in foreign missions,' but now made up for lost time with a check for \$500." *Do please try it.*

N. B.—The items respecting American Laborers have been brought down to December, 1884. The other columns give the figures for the year last reported by the several missions, and ending with various dates.

MISSIONS	AMERICAN LABORERS.						NATIVE LABORERS.			CHURCHES.			EDUCATION.				
	Organized.			Stations.			Ordained.			Number of Churches.			Total under Instruction.				
	Physi- cians.	Males.	Females.	Others.	Wives.	Total.	Pastors.	Preachers.	Teachers.	Helpers.	Members.	Additions.	Colleges and High Schools.	Pupils.	Common Schools.	Pupils.	
East Central Africa, Zulu Mission	1883	1	7	13	3	30	3	6	6	6	79	82	2	51	2	2,168	
West Central Africa, European Turkey	1880	2	3	10	10	30	2	3	37	42	120	16	6	49	6	2,319	
Western Turkey	1858	4	19	11	1	30	12	5	29	4	10	8	1	31	2	...	
Central Turkey	1847	2	7	1	1	10	17	7	10	27	65	15	304	30	548	5,445	
Eastern Turkey	1836	4	108	13	1	10	14	7	10	25	15	13	73	15	469	4,376	
Maratha	1873	7	98	11	1	9	2	14	10	38	26	15	107	61	239	3,171	
Madura	1834	11	241	12	1	12	4	28	15	10	23	15	107	61	193	2,247	
Ceylon	1816	7	16	5	1	5	4	14	10	20	308	20	308	15	115	1,458	
Hong Kong	1883	1	2	1	1	1	2	1	3	12	15	17	9	2	10	4,009	
Foochow	1847	3	20	5	1	1	5	4	16	2	23	32	4	14	12	4,981	
North China	1854	6	26	14	1	2	1	11	41	6	23	35	76	6	20	3,805	
Shanse	1882	3	1	1	1	6	1	13	13	13	13	13	784	88	2	260	
Japan	1869	4	40	13	1	1	13	41	17	16	33	74	22	1,731	1,72	9,506†	
North Japan	1883	1	3	2	1	2	1	5	1	5	5	1	36	2	4	260	
Micronesia	1852	7	7	1	1	6	12	14	234	8	49	45	3,810\$	3	49	3,171	
Western Mexico	1872	1	3	3	1	1	7	1	1	1	8	15	33	1	9	35	
Northern Mexico	1882	1	10	1	1	1	3	3	3	6	37	6	30	1	10	569	
Spain	1872	1	7	1	1	1	5	5	14	10	34	37	1	22	1	544	
Austria	1872	1	1	1	1	2	7	2	9	11	10	24	1	5	1	35	
No. Pacific Institute,	1872	1	1	1	1	2	2	7	2	2	2	15	1	1	1	15	
Total . .	79	747	151 	7	3	143	102	413 	142	362	1,010	307	1,821	2,234	292	21,176	2,365

* Including some under instruction but not in reported schools.

† The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

‡ Including Hawaiian missionaries.

|| Not including those still supported at the Sandwich Islands.

\$ Incomplete.

¶ From report of previous year.

STATIONS AND POSTAL ADDRESSES OF MISSIONARIES OF THE AMERICAN BOARD.

Male missionaries *not ordained* are indicated by italics.

The station of each missionary is printed in heavy-faced type, thus — **Adams**. Where a postal address is to be used in addition to the name of the station, it is appended to it in common type, thus — **Adams**, Durban.

A general post-office address for each mission is given at the head of the mission.

The stations and postal addresses of the wives of missionaries being the same as their husbands', these are not here printed.

Letter postage to Natal, South Africa, is fifteen cents per half-ounce; to all other lands here named, five cents per half-ounce.

* Now in America.

ZULU MISSION.

[General postal address — *Natal, South Africa*.]

Henry M. Bridgman, **Umzumbi**.

Laura B. Bridgman.

Laura A. Day, **Adams**, Durban.

Mrs. Mary K. Edwards, **Lindley**, Duff's Road.

Herbert D. Goodenough, **Adams**, Durban.

Caroline L. Goodenough.

Gertrude R. Hance, **Umvoti**, Lower Umvoti.

Charles W. Holbrook, **Mapumulo**, Umpumulo.

Sarah E. Holbrook

William Ireland, **Adams**, Durban.

Relief O. Ireland.

Charles W. Kilbon, **Adams**, Durban.

Mary B. Kilbon.

Fidelia Phelps, **Lindley**, Duff's Road.

Stephen C. Pixley, **Lindley**, Duff's Road.

Louisa Pixley.

Martha E. Price, **Lindley**, Duff's Road.

Elijah Robbins, **Adams**, Durban,

Addie B. Robbins.

David Rood, **Umvoti**, Lower Umvoti.

Alzina V. Rood.

Josiah Tyler, **Unusunduzi**, Verulam.

Susan W. Tyler.

George A. Wilder, **Umtwalumi**.

Alice C. Wilder.

Mrs. Abbie T. Wilder, **Umtwalumi**.

EAST CENTRAL AFRICAN MISSION.

[General postal address — *Care of J. D. Shippers, Inhambane, East Africa, via Aden*.]

Benjamin F. Ousley, **Inhambane**.

Henrietta B. Ousley.

Erwin H. Richards, **Inhambane**.

Mittie A. Richards.

William C. Wilcox, **Inhambane**.

Ida B. Wilcox.

WEST CENTRAL AFRICAN MISSION.

[General postal address — *American Mission, Benguela (via Lisbon), West Africa*.]

*William E. Fay, **Bihe**.

*Samuel T. Miller, **Bailundu**.

William H. Sanders, **Bihe**.

Mary J. Sanders.

*Wesley M. Stover, **Bailundu**.

*Bertha D. Stover.

Frederick A. Walter, **Bailundu**.

Margaret D. Walter.

EUROPEAN TURKEY MISSION.

John W. Baird, **Monastir**, *via* Salonica, Turkey in Europe.

Ellen R. Baird.

Lewis Bond, Jr., **Monastir**, *via* Salonica, Turkey in Europe.

Fannie G. Bond.

Theodore L. Byington, D.D., **Constantinople**, Bible House, Turkey.

Margaret E. Byington.

James F. Clarke, **Samokov**, Bulgaria.

Isabella G. Clarke.

Harriet L. Cole, **Monastir**, *via* Salonica, Turkey in Europe.

Sara E. Graves, **Samokov**, Bulgaria.

J. Henry House, **Samokov**, Bulgaria.

Addie S. House.

*Edward W. Jenney, **Monastir**, *via* Salonica, Turkey in Europe.

*Kate M. Jenney.

Frederick L. Kingsbury, M.D., **Samokov**, Bulgaria

Luella L. Kingsbury.

William E. Locke, **Samokov**, Bulgaria.

Zoe A. M. Locke.

Esther T. Maltbie, **Samokov**, Bulgaria.

George D. Marsh, **Philippopolis**, East Roumelia.

Ursula C. Marsh.

Elias Riggs, D.D., LL.D., **Constantinople**, Bible House, Turkey.

Martha J. Riggs.

William W. Sleeper, **Samokov**, Bulgaria.

Mabel Sleeper.

E. Lilian Spooner, **Philippopolis**, East Roumelia.

Ellen M. Stone, **Philippopolis**, East Roumelia.

Robert Thomson, **Philippopolis**, East Roumelia.

Agnes C. Thomson.

WESTERN TURKEY MISSION.

[General postal address — *Turkey*.]

Theodore A. Baldwin, **Broosa**.

Matilda J. Baldwin.

Henry S. Barnum, **Constantinople**, Bible House.

Helen P. Barnum.

Lyman Bartlett, **Smyrna**.

Cornelia C. Bartlett.

Susan P. Blake, **Sivas**.

Edwin E. Bliss, D.D., **Constantinople**, Bible House.

Isabella H. Bliss.

Charles H. Brooks, **Constantinople**, Bible House.

Fanny W. Brooks.

[*Western Turkey Mission, continued.*]

Mary E. Brooks, **Bardezag**, Ismid.
 Fannie E. Burrage, **Cesarea**.
 Laura B. Chamberlain, **Sivas**.
 Sarah A. Closson, **Cesarea**.
 Phoebe L. Cull, **Manisa**, *via* Smyrna.
 Isabella F. Dodd, **Constantinople**, Bible House.
 Henry O. Dwight, **Constantinople**, Bible House.
 Ardelle M. Dwight.
 Charles A. S. Dwight, **Constantinople**, Bible House.
 Laura Farnham, **Bardezag**, Ismid.
 Wilson A. Farnsworth, D.D., **Cesarea**.
 Caroline E. Farnsworth.
 Flora A. Fensham, **Constantinople**, Bible House.
 James L. Fowle, **Cesarea**.
 Caroline P. Fowle.
 Eliza Fritcher, **Marsovan**.
 Martha J. Gleason, **Constantinople**, Bible House.
 *Joseph K. Greene, D.D., **Constantinople**, Bible House.
 *Elizabeth A. Greene.
 Clara H. Hamlin, **Constantinople**, Bible House.
 George F. Herrick, D.D., **Constantinople**, Bible House.
 Helen M. Herrick.
 Albert W. Hubbard, **Sivas**.
 Emma R. Hubbard.
 Clarissa D. Lawrence, **Manisa**, *via* Smyrna.
 Agnes M. Lord, **Smyrna**.
 Emily McCallum, **Constantinople**, Bible House.
 Helen E. Melvin, **Constantinople**, Bible House.
 Mrs. Fannie M. Newell, **Broosa**.
 Mary L. Page, **Smyrna**.
 Moses P. Parmelee, M.D., **Trebizond**.
 Julia F. Parmelee.
 Mrs. Catherine Parsons, **Bardezag**, Ismid.
 *Electa C. Parsons, **Bardezag**, Ismid.
 Mary M. Patrick, **Constantinople**, Bible House.
William W. Peet, **Constantinople**, Bible House.
 Martha H. Peet.
 Henry T. Perry, **Sivas**.
 I. Fayette Pettibone, **Constantinople**, Bible House.
 John Edwin Pierce, **Bardezag**, Ismid.
 Lizzie A. Pierce.
 Idia W. Prime, **Constantinople**, Bible House.
 Edward Riggs, **Marsovan**.
 Sarah H. Riggs.
 Mrs. Susan M. Schneider, **Constantinople**, Bible House.
 James W. Seelye, **Smyrna**.
 John F. Smith, **Marsovan**.
 Charles C. Tracy, **Marsovan**.
 Myra P. Tracy.
 Olive N. Twichell, **Broosa**.
 *Fannie E. Washburn, **Marsovan**.
 *Mrs. Kate P. Williams, **Constantinople**, Bible House.
 George W. Wood, D.D., **Constantinople**, Bible House.
 Sarah A. H. Wood.

CENTRAL TURKEY MISSION.

[General postal address — *Turkey*.]

Lucien H. Adams, **Kessab**, Antioch.
 Nancy D. Adams.

*Minnie C. Brown, **Adana**, *via* Mersin.
 Harriet N. Childs, **Marash**.
 Thomas D. Christie, **Marash**.
 Carmelite B. Christie.
 Mrs. Josephine L. Coffing, **Hadjin**, Adana, *via* Mersin.
 Mary G. Hollister, **Adana**, *via* Mersin.
 Lucius O. Lee, **Marash**.
 Mary E. Lee.
 Henry Marden, **Marash**.
 Etta C. Marden.
 Giles F. Montgomery, **Adana**, *via* Mersin.
 *Emily R. Montgomery.
 Ellen M. Pierce, **Aintab**.
 *Myra A. Proctor, **Kessab**, Antioch.
Charles W. Riggs, **Aintab**.
 Charles S. Sanders, **Aintab**.
 Grace Sanders.
 Corinna Shattuck, **Marash**.
 *Charlotte D. Spencer, **Hadjin**, Adana, *via* Mersin.
 Tillman C. Trowbridge, LL.D., **Aintab**.
 Margaret R. Trowbridge.
 Laura Tucker, **Adana**, *via* Mersin.
 Henrietta West, **Aintab**.

EASTERN TURKEY MISSION.

[General postal address — *via Constantinople, Turkey*.]

John A. Ainslie, **Mardin**.
 Ellen D. Ainslie.
 *Orson P. Allen, **Harpoot**.
 *Caroline R. Allen.
 Alpheus N. Andrus, **Mardin**.
 Olive L. Andrus.
 Herman N. Barnum, D.D., **Harpoot**.
 Mary E. Barnum.
 John K. Browne, **Harpoot**.
 Leila Browne.
 Caroline E. Bush, **Harpoot**.
 Robert Chambers, **Erzroom**.
 Elizabeth L. Chambers.
 William N. Chambers, **Erzroom**.
 Cornelie P. Chambers.
 Royal M. Cole, **Bitlis**.
 Lizzie Cole.
 Willis C. Dewey, **Mardin**.
 Seraphina S. Dewey.
 Charlotte E. Ely, **Bitlis**.
 Mary A. C. Ely, **Bitlis**.
 C. Frank Gates, **Mardin**.
 Mary E. Gates.
 Lauriette E. Johnson, **Van**.
 Grace N. Kimball, **Van**.
 *George C. Knapp, **Bitlis**.
 *Alzina M. Knapp.
 Harriet G. Powers, **Erzroom**.
 Clarissa H. Pratt, **Mardin**.
 George C. Raynolds, M.D., **Van**.
 Martha W. Raynolds.
 Sarah E. Sears, **Mardin**.
 Hattie Seymour, **Harpoot**.
Daniel M. B. Thom, M.D., **Mardin**.
 L. H. Thom.
 Crosby H. Wheeler, **Harpoot**.
 Susan A. Wheeler.
 Emily C. Wheeler, **Harpoot**.
 Mary P. Wright, **Harpoot**.

MARATHA MISSION.

[General postal address—*Western India.*]Justin E. Abbott, **Bombay**, Byculla.*William O. Ballantine, M.D., **Rahuri**, Ahmednagar.Arthur D. Bissell, **Ahmednagar**.

Ellen A. Bissell.

Lemuel Bissell, D.D., **Ahmednagar**.

Mary E. Bissell.

Henry J. Bruce, **Satara**.

Hepzibeth P. Bruce.

Katie Fairbank, **Ahmednagar**.Samuel B. Fairbank, D.D., **Wadale**, Ahmednagar.Lorin S. Gates, **Sholapur**.

Frances A. Gates.

Charles Harding, **Sholapur**.

Elizabeth D. Harding.

Ruby E. Harding, **Ahmednagar**.Edward S. Hume, **Bombay**, Byculla.

Charlotte E. Hume.

Robert A. Hume, **Ahmednagar**.James Smith, **Ahmednagar**.

Maud Smith.

Richard Winsor, **Sirur**, Poona District.

Mary C. Winsor.

MADURA MISSION.

[General postal address—*Madura District, Southern India.*]Alfred H. Burnell, **Maña-Madura**.

Abbie S. Burnell.

Mrs. Sarah B. Capron, **Madura**.Gertrude A. Chandler, **Battalagundu**.John E. Chandler, **Battalagundu**.

Charlotte H. Chandler.

John S. Chandler, **Pasumalai**.

Jennie E. Chandler.

Edward Chester, M.D., **Dindigul**.

Sophia Chester.

George H. Gutterson, **Melur**.

Emma W. Gutterson.

Hervey C. Hazen, **Madura**.

Hattie A. Hazen.

*James Herrick, **Tirumangalam**.

*Elizabeth H. Herrick.

William S. Howland, **Mandapasalai**.

Mary L. Howland.

John P. Jones, **Madura**.

Sarah A. Jones.

Joseph T. Noyes, **Periakulam**.

Martha J. Noyes.

*Henrietta S. Rendall, **Madura**.Eva M. Swift, **Madura**.James E. Tracy, **Tirumangalam**.

Fannie S. Tracy.

George T. Washburn, **Pasumalai**.

Eliza E. Washburn.

CEYLON MISSION.

[General postal address—*Jaffna, Ceylon.*]Eurotas P. Hastings, D.D., **Batticotta**.

Anna C. Hastings.

Kate E. Hastings, **Batticotta**.Richard C. Hastings, **Oodoopity**.

Minnie B. Hastings.

Samuel W. Howland, **Chavagacherry**.

Mary E. K. Howland.

Susan R. Howland, **Oodooville**.William W. Howland, **Oodooville**.

Susan R. Howland.

Mary Leitch, **Manepy**.Margaret W. Leitch, **Manepy**.Thomas S. Smith, **Tillipally**.

Emily M. Smith.

HONG-KONG MISSION.

Charles R. Hager, **Hong Kong**, China.

FOOCHOW MISSION.

[General postal address—*China.*]Caleb C. Baldwin, D.D., **Foochow**.

Harriet F. Baldwin.

Elsie M. Garretson, **Foochow Suburbs**.Charles Hartwell, **Foochow Suburbs**.Erily S. Hartwell, **Foochow Suburbs**.George H. Hubbard, **Foochow**.

Nellie F. Hubbard.

Ella J. Newton, **Foochow Suburbs**.Harriet L. Peet, **Foochow**.Joseph E. Walker, **Shau-wu**, Foochow.

E. A. Walker.

*Henry T. Whitney, M.D., **Foochow**.

*Lurie Ann Whitney.

Hannah C. Woodhull, **Foochow**.Kate C. Woodhull, M.D., **Foochow**.Simeon F. Woodin, **Foochow Suburbs**.

*Sarah L. Woodin.

NORTH CHINA MISSION.

[General postal address—*China.*]William S. Ament, **Peking**.

Mary Alice Ament.

Mary E. Andrews, **Tung-cho**, Peking.Harlan P. Beach, **Tung-cho**, Peking.

Lucy L. Beach.

Henry Blodget, D.D., **Peking**.

Sarah F. R. Blodget.

Franklin M. Chapin, **Kalgan**, Peking.

Flora M. Chapin.

*Lyman D. Chapin, **Tung-cho**, Peking.

*Clara L. Chapin.

*Jane E. Chapin, **Peking**.Naomi Diamant, **Kalgan**, Peking.Jane G. Evans, **Tung-cho**, Peking.Chauncey Goodrich, **Tung-cho**, Peking.

Sarah B. Goodrich.

Ada Haven, **Peking**.Mary A. Holbrook, M.D., **Tung-cho**, Peking.Virginia C. Murdock, M.D., **Kalgan**, Peking.Willis C. Noble, **Peking**.

Willa J. Noble.

Albert P. Peck, M.D., **Pao-ting-fu**, Tientsin.

Celia F. Peck.

Henry P. Perkins, **Tientsin**.Isaac Pierson, **Pao-ting-fu**, Tientsin.

Flora J. Pierson.

Lizzie B. Pierson, **Pao-ting-fu**, Tientsin.Henry D. Porter, M.D., **Shantung**, Tientsin.

Elizabeth C. Porter.

Mary H. Porter, **Shantung**, Tientsin.

[*North China Mission, continued.*]

James H. Roberts, **Kalgan**, Peking.
 Grace L. Roberts.
 Devello Z. Sheffield, **Tung-cho**, Peking.
 Eleanor W. Sheffield.
 *Arthur H. Smith, **Shantung**, Tientsin.
 *Emma J. Smith.
 William P. Sprague, **Kalgan**, Peking.
 Margaret S. Sprague.
 Charles A. Stanley, **Tientsin**.
 *Ursula Stanley.
 Mark Williams, **Kalgan**, Peking.
 Isabella B. Williams.

SHANSE MISSION.

[General postal address — *Care U. S. Consulate, Tientsin, China.*]

Ireneus J. Atwood, **Tai-ku**.
 Annette W. Atwood.
 Dwight H. Clapp, **Tai-ku**.
 Jennie R. Clapp.
 Daniel E. Osborne, M.D., **Tai-ku**.
 Mary M. Osborne.
 *Francis M. Price, **Tai-ku**.
 *Jennie Price.
 Martin L. Stimson, **Tai-ku**.
 Emily B. Stimson.
 Charles D. Tenney, **Tai-ku**.
 Annie R. Tenney.

JAPAN MISSION.

[General postal address — *Japan.*]

George Allchin, **Osaka**.
 Nellie M. Allchin.
 John L. Atkinson, **Kobe**.
 Carrie E. Atkinson.
 Martha J. Barrows, **Kobe**.
 *John C. Berry, M.D., **Okayama**.
 *Maria E. Berry.
 Emily M. Brown, **Kobe**.
 Chauncey M. Cady, **Kioto**.
 Otis Cary, Jr., **Okayama**.
 Ellen M. Cary.
 Abbie M. Colby, **Osaka**.
 *William W. Curtis, **Osaka**.
 Anna Y. Davis, **Kioto**.
 Jerome D. Davis, D.D., **Kioto**.
 Sophia D. Davis.
 John H. De Forest, **Osaka**.
 Sarah E. De Forest.
 Adelaide Doughaday, **Osaka**.
 Julia E. Dudley, **Kobe**.
 Marshall R. Gaines, **Kioto**.
 Louise W. Gaines.
 Fannie A. Gardner, **Osaka**.
 M. La Fayette Gordon, D.D., **Kioto**.
 Agnes H. Gordon.
 Mary E. Gouldy, **Osaka**.
 Daniel C. Greene, D.D., **Kioto**.
 Mary J. Greene.
 John T. Gulick, **Osaka**.
 Frances A. Gulick.
 Frances Hooper, **Kioto**.
 De Witt C. Jencks, **Kobe**.

Sarah M. Jencks.
 Dwight W. Learned, **Kioto**.
 Florence H. Learned.
 *Joseph H. Neesima, Corresponding Member, **Kioto**.
 Yaye Neesima.
 *H. Frances Parmelee, **Kioto**.
 James H. Pettee, **Okayama**.
 Isabella W. Pettee.
 Susan A. Searle, **Kobe**.
 *Eliza Talcott, **Kobe**.
 Wallace Taylor, M.D., **Osaka**.
 Mary F. Taylor.

NORTHERN JAPAN MISSION.

[General postal address — *Japan.*]

R. Henry Davis, **Niigata**.
 Frances W. Davis.
 Julia A. E. Gulick, **Niigata**.
 Oramel H. Gulick, **Niigata**.
 Ann E. Gulick.
Doremus Scudder, M.D., **Niigata**.
 Catherine S. Scudder, **Niigata**.

MICRONESIA MISSION.

[General postal address — *Care Rev. A. O. Forbes, Honolulu, S. I.*]

Hiram Bingham, **Honolulu**.
 Minerva C. Bingham.
 Lillie S. Cathcart, **Kusaie**.
 Edward T. Doane, **Ponape**.
 J. Estella Fletcher, **Ponape**.
 Robert W. Logan, **Ruk**.
 Mary E. Logan.
 Annette A. Palmer, **Ponape**.
 Edmund M. Pease, M.D., **Kusaie**.
 Harriet A. Pease.
 Frank E. Rand, **Ponape**.
 Carrie T. Rand.
 Albert A. Sturges, **Ponape**.
 *Susan M. Sturges.
 Alfred C. Walkup, **Kusaie**.
 Lavinia M. Walkup.

NORTH PACIFIC MISSIONARY INSTITUTE.

Charles M. Hyde, D.D., **Honolulu**, S. I.
 Mary Knight Hyde.

WESTERN MEXICO MISSION.

[General postal address — *Mexico.*]

Henry M. Bissell, **Tlajamulco**, Jalisco, *via* El Paso and Lagos.
 Ella M. Bissell.
 Matthew A. Crawford, **Guadalajara**, *via* El Paso and Lagos.
 Harriet J. Crawford.
 Belle M. Haskins, **Guadalajara**, *via* El Paso and Lagos.
 John Howland, **Guadalajara**, *via* El Paso and Lagos.
 Sarah B. Howland.

NORTHERN MEXICO MISSION.

[General postal address—*Chihuahua, Mexico,
via El Paso, Texas.*]

Alden B. Case, **Chihuahua**, Parral.
Myra G. Case.
George A. Dutton, **Chihuahua**.
James D. Eaton, **Chihuahua**.
Gertrude C. Eaton.

MISSION TO SPAIN.

[General postal address—*Avenida 40, San
Sebastian, Spain.*]

William H. Gulick, **San Sebastian**.
Alice Gordon Gulick.
Susie F. Richards, **San Sebastian**.

MISSION TO AUSTRIA.

Albert W. Clark, **Prague**, Skretagasse 44, Weinberg,
Austria.
Ruth E. Clark.

MISSIONARIES RESIDENT AT THE
HAWAIIAN ISLANDS.

[General postal address—*Sandwich Islands.*]

Mrs. Mary Ann Alexander, **Wailuku**, Maui.
Dwight Baldwin, M.D., **Honolulu**.
Elias Bond, **Kohala**, Hawaii.
Mrs. Ursula S. Emerson, **Waialua**, Oahu.
Mrs. Rebecca H. Hitchcock, **Hilo**, Hawaii.
Mrs. Sarah B. Lyman, **Hilo**, Hawaii.
Lorenzo Lyons, **Waimea**, Hawaii.
Lucretia G. Lyons.
J. D. Paris, **Kaawaloa**, Hawaii.
Mary C. Paris.
Mrs. Mary E. Parker, **Honolulu**.
Lowell Smith, D.D., **Honolulu**.
Abba W. Smith.
James W. Smith, M.D., **Koloa**.
Melicent K. Smith.

OUR SUPREME NEED.

AMONG the provisions necessary for the life of the body, there are some which come to us without our asking, often without our thought. We cannot live without air, but we are called upon to give comparatively little attention to the supply of this need. The breezes come to us without stint, and we breathe every moment all we will. The sunlight is a necessity, yet we are not obliged to take thought concerning the rising of the sun; it shines whether we wake or sleep, whether we rest or toil. These necessary things which are provided for us so freely surely ought not to be forgotten as we come before him who regards all the wants of his creatures; yet we are prone to become unmindful of our indebtedness simply because the provisions are so free and because we have nothing to do with supplying our needs in these directions.

In the spiritual world there is a gift of God as indispensable for the life of the individual and the growth of Christ's kingdom as are air and sunlight to the body. That gift is the Holy Ghost. All spiritual vitality depends upon his operations. Truth is not apprehended, the will is not moved, the divine energy does not come into the soul, save as the Spirit does his appointed work. His coming, therefore, is not merely desirable—it is a necessity. There will be no life without him.

But the question arises, is this gift of God bestowed as are his gifts in nature? May we look for the coming of the Holy Spirit, as we look for the rising of the sun and the blowing of the breezes, without thought or effort on our part? We are prone to think so, partly because the need of this gift is so universal, and partly because the Spirit is so mysterious in his operations. And yet the Scriptures give us no warrant for this impression. They tell us that in the natural world God makes certain provisions for the need of his creatures irrespective of their characters and their petitions. He makes his sun to shine upon the evil and upon the good, and he sends his rain upon the just and upon the

unjust. But the Scriptures give us no warrant to expect the coming of the Spirit, save as we seek him and prepare the way for him. So far from teaching us that the sun shall shine upon us if we pray for his shining, God has said that it shall shine whatever we say or do. But he also says that he will give the Holy Spirit to them that ask him. He urges us—he even commands us—to ask for this gift. And the clear implication is that we have no right to expect it without asking. The readiness of our Heavenly Father to bestow the priceless blessing is presented by Christ as the reason why we should ask for it.

Let us not, then, in thinking of our individual spiritual life, or of the work connected with the extension of Christ's kingdom, presume upon the coming of the Holy Spirit without our thought or effort. For the year before us, we need have little anxiety concerning some things that are necessary for our lives. They will come, if we are spared through the year, without our effort. But for that which is most essential for us and for others, that divine gift which shall make our hearts fervent and our labors fruitful, that gift to the church which shall increase her graces and multiply her numbers, that gift to the world at large which shall convince of sin and bring men to the feet of Jesus, we must look constantly and earnestly to the Divine Spirit. In our busy activities, intent upon many things connected with the kingdom of Christ, we may not presume that the supreme necessity will be met in any other way than by our honest and earnest supplication for the gift of the Holy Ghost. On him we depend. To him may we continually look! May he come to us this year in the fulness of his converting and sanctifying power!

THE WEEKLY OFFERING.—HOW MUCH FOR FOREIGN MISSIONS?

THERE are two great divisions of missionary work carried on by the churches at the present time. First, Missions in our own country, the Home Department. Second, Missions in other countries, the Foreign Department. Each of these divisions includes several subdivisions, which may be considered as related to localities or to special work. For example, the Home Department includes pioneer evangelistic work in the new States and Territories; assistance to feeble churches both in the newer and the older States; educational work among the Freedmen, the Indians, and the Mormons; help in the building of churches; assistance to young men preparing for the ministry; the endowment of Christian colleges; Sunday-school and publication work; also every variety of neighborhood and city missionary effort among both foreigners and the native-born. It is a broad and fruitful field. Each part of the work should be heartily sustained by fervent prayers, generous gifts, and wise plans, which shall secure the speedy and thorough evangelization of our entire land. Probably at present not less than one half of the contributions of the churches should be devoted to these different divisions of this most important work at home.

The other half seems properly to belong to the far more widely extended and necessitous foreign fields, and it may be distributed in the thought of the givers

into several departments. For example, it might be considered as work for the distinctive preaching of the gospel by several hundred missionaries and native evangelists; for the educational training of the young in colleges, seminaries, and schools; for publication of tracts and books in a score of different languages; for the building of churches and schoolhouses; for Sunday-school work; for medical work; for philanthropic work of different kinds: or it might be considered as designed for special localities; for Papal lands, for the Pacific Islands, for Japan, for China, for India, for Africa, for Turkey. On the supposition that fifty per cent. of the contribution was bestowed upon the foreign department of work, it might be thought of by the giver as distributed possibly in some such proportion as the following: for evangelistic work, twenty per cent.; educational work, ten per cent.; publication, five per cent.; church building, five per cent.; Sunday-school work, five per cent.; medical work, five per cent.; making a total of fifty per cent. Or it might be considered as distributed among different localities; for example: for Turkey, four missions, ten per cent.; India and Ceylon, three missions, ten per cent.; China, four missions, ten per cent.; Japan, two missions, five per cent.; Africa, three missions, five per cent.; Papal lands, three missions, five per cent.; Pacific Islands, two missions, five per cent. This also would make the fifty per cent.

This statement is made simply to draw attention to the fact that the foreign missionary work is not one of five or six different benevolent causes, but it is one of two broad divisions of missionary labor; the first known as work for our own country, and the other as work for foreign lands, each with its several subdivisions. This will show that in making arrangement for weekly offerings, or for annual, semi-annual, or monthly subscriptions, according to the method which is thought wisest in different churches, *the foreign department should receive, as a rule, not less than one half of the total contributions.* We commend this matter to the thoughtful attention of all who are endeavoring to bestow their gifts systematically and proportionately for the proclamation of Christ in our own day, as speedily as possible, among all nations.

MRS. B. P. BISHOP—THE LAST OF THE KAMEHAMEHAS.

THE Christian community in the Hawaiian Islands has suffered a great loss in the death of Mrs. Bernice Pauahi Bishop, wife of Hon. Charles R. Bishop, a leading banker of Honolulu. The event occurred October 16. Mrs. Bishop was of the native race and of royal blood, being a great-granddaughter of Kamehameha I, and the last survivor of that line. Had she consented to take the position, she might have been Queen of the islands. There is a sense in which she was a queen, for hers was truly a royal character. Possibly she did more for the Hawaiians in the high social position which she occupied than she could have done as head of the government. Deeply interested in the race from which she sprung, she yet secured the best training and culture possible for her, and by her gifts and graces she won the profound esteem and affection of both natives and foreigners. Many friends in the United States will remember her

fine form and bearing as she visited this country a few years since, on her way to England. The Senior Foreign Secretary of the Board recalls with great interest her graceful hospitality during his stay at the islands, some years ago, and the remarkable intelligence she exhibited in a conversation which took a wide range over the field of English literature.

Mrs. Bishop was an earnest Christian, a member of the Kawaiahao church, of which Rev. H. H. Parker is pastor. On her deathbed she exhibited great Christian resignation and firm faith, calling for her old teacher and her pastor to counsel and pray with her.

The character of Mrs. Bishop and her deep love for her people are clearly indicated by the disposition she has made of her estate. The large property which she inherited she has devoted in her will chiefly to the erection and endowment of two schools, one for boys, the other for girls, to be called the "Kamehameha Schools." According to the provisions of the will, these schools are to provide "a good education in the common English branches, and also instruction in morals and in such useful knowledge as may tend to make good and industrious men and women; and I desire instructions in the higher branches to be subsidiary to the foregoing objects." Preference is to be given to "Hawaiians with pure or part aboriginal blood," and it is required that the teachers in the schools and the trustees "shall forever be persons of the Protestant religion." This gift for Christian education is a boon for Hawaii, the magnitude of which it is hard to overestimate.

The many friends of the Kawaiahao Girls' Boarding School, so long under the care of Mrs. Lydia Bingham Coan, will be rejoiced to know that this school was remembered by Mrs. Bishop by a gift of \$5,000. The Kawaiahao church also received a similar amount.

These gifts are exceedingly wise and liberal, and through them this noble Hawaiian woman will exert a blessed influence upon the people of these islands in all the generations to come.

A LETTER TO A CENTENARIAN.

THE Rev. Oliver Swaine Taylor, M.D., a descendant of William Taylor who immigrated to this country in 1642, and whose descendants for several generations lived in Concord, Massachusetts, was born at New Ipswich, New Hampshire, December 17, 1784. He is the only surviving graduate from Dartmouth College in the class 1809. He received appointment from the American Board, 1815, as a missionary physician, but circumstances prevented him from carrying out his cherished purpose. When the health of Jeremiah Evarts, who was then Treasurer, obliged him in 1817 to take a recess, Dr. Taylor was appointed, by the Prudential Committee, assistant in the Treasurer's department. He also assisted in editing *The Panoplist*. At the age of sixty-three he was ordained as an evangelist. The usual decrepitude of old age has not come upon this venerable friend of the Board, although the centenary celebration of his birth occurred on the seventeenth of December. In view of that anniversary, the following letter was sent to him by the Prudential Committee.

REV. OLIVER S. TAYLOR, M.D.

BOSTON, December 15, 1884,

Dear Sir,—The Prudential Committee of the American Board bear in mind, with much gratification, that the seventeenth instant is your one hundredth birthday. We join in very cordial congratulations and Christian salutations. We unite with you in thanksgiving to our Heavenly Father who has continued your life to such an unusual length, and who still gives you so much of bodily and mental vigor.

It has been affirmed, and with a show of reason, that the normal duration of human life is five times the period of growth, and that therefore a century might, under proper conditions, be expected. We infer that, far more than the average of our citizens, you have lived in wise accord with those laws of health which the Creator has established. We are happy in the fact that your case falsifies the first two lines in one of Montgomery's hymns:—

“A hundred years ago, not one
Of us had sprung to birth;
A hundred years to come, and none
Can hope to walk this earth.”

Looking back upon the history of our country, it seems to us almost incredible that we should now be addressing one among the living who was born before the Constitution of these United States had been adopted or the first President elected; when our independence had but just been acknowledged by Great Britain and other foreign powers; and when even the mother of Queen Victoria, whose reign is already so prolonged, was not yet born. The population of Massachusetts was then less than the present population of Boston, and the whole number of inhabitants in the State of New York was still less. The region where you now live, thickly peopled by a cultivated white race, was at that time in the possession of uncivilized Indians; and Samuel Kirkland, the missionary, had not yet settled among them.

We are not aware that any one besides yourself, who has been under appointment by our Board, has attained to such an extreme age; nor do we know of a similar instance among those who have had connection with other boards, though tradition assigns to one of the first twelve missionaries of our Lord, the beloved disciple, an equal and even greater longevity.

“The fathers — where are they?” Jeremiah Evarts, with whom you were associated in editorial and other labors, has already been more than half a hundred years in heaven. All the other deceased Secretaries of our Board, who, with a single exception, were your juniors,—two of them, Drs. Cornelius and Wisner, by ten years, two others, Drs. Armstrong and Anderson, by twelve years,—entered into rest at periods varying from one year to more than half a century ago. Secretary Treat, who lived to be over threescore and ten, was born the year that you, at twenty, began preparation for college; and no one now at our official rooms, among the Prudential Committee or executive officers, saw the light till after you had graduated from college. Five missionaries — Daniel Temple, Daniel Poor, Benjamin C. Meigs, Myron Winslow, and Hiram Bingham, who were just five years your juniors, all of them born in 1789, all of them reaching a good old age — have had their names starred already from fifteen to

over thirty years. It is about two thirds of a century since, of the three missionaries born the same year as yourself, Newell fell a victim to Asiatic cholera ; since James Richards fell asleep praying, "O, Lord Jesus, come quickly !" and Gordon Hall, thrice repeating "Glory to Thee, O God !" finished his earthly course on the veranda of a heathen temple. Already the grandchildren of missionaries born, all but one of them, after you had reached adult life,—Drs. Scudder, Dwight, Schneider, Ballantine,—have, under the care of our Board, entered the service of Christ in foreign lands.

You have lived to witness a most gratifying progress. You were at the rooms of the American Board when its first mission was established, as well as the mission in Ceylon which you were expecting to join, and those among the Cherokee and Choctaw Indians ; you remember well when the first year's contributions to our treasury were not much over one thousand dollars ; you remember when the first native converts were reported and the first mission schools established. You now rejoice over an annual income from all sources, to the Board, of about six hundred thousand dollars ; while nearly three hundred churches, having a membership of over twenty thousand, are reported ; and pupils in our mission schools of various grades number more than thirty-three thousand. That one life, indeed three quarters of one life, should measure all this growth is a surprise and a joy.

We are not unmindful of your continued and lively interest in the cause of foreign missions, nor of your supplications in their behalf. It is one occasion of pleasant reminiscence on this rare anniversary, that the date of your birth synchronizes with the origin of a concert of prayer for the revival of spiritual religion and the extension of the Redeemer's kingdom.

You do not need to be informed that the seventy-fifth anniversary of the birth of the American Board occurs in 1885. The Prudential Committee improve this early opportunity to express the hope that your life may be spared and that your convenience will allow of your attending the Annual Meeting in Boston, which is to commence on the second Tuesday of October next. It will be not a little gratifying and suggestive to those of three generations who will be present to behold your face, and say :—

"There flows behind that old man's ears
The silver of a hundred years."

In the meantime, and for all your remaining pilgrimage, our prayer, reverend father and friend, is that the Ancient of Days may vouchsafe to you abundant grace, mercy, and peace !

In behalf and by the vote of

The Prudential Committee of the American Board,

[Signed]

A. C. THOMPSON.

THEOLOGY IN JAPAN.

FROM THE GRADUATION ESSAY OF A KIOTO STUDENT.

[Among the essays presented by the members of the graduating class of the Kioto Training School, at its Commencement last summer, was one in English on the topic above named. The paper is too long to be given entire, but about one fourth of it is here printed, as illustrating the spirit and ability of these young men who are trained in this institution of the American Board. Notwithstanding some misapprehension as to the facts in the history of theology in New England, the essay suggests a wide range of reading.]

To my thought the Japanese mind is in a very favorable condition for a fair study of theology because of its perfect freedom from prepossessions and prejudices of any kind. We have no creed with which the affectionate memory of our fathers is associated. We have no current sentiment, no ecclesiastical authority, to bind and control our thoughts. Traditions and genuine experience are very often confounded, and very often this confusion gives rise to fierce and dishonorable struggles, which have not seldom stained the history of theology. I deem it one of the things for which we should be glad that we have as yet no traditional theology. The despotism of hereditary and current sentiments is often so formidable as to require the travail of a century, or the indefatigable heroism of the greatest genius, to loose a nation from its bondage.

I suppose it is not out of place to say a few words to illustrate this. One of the features of the Latin theology, which distinguishes it from the Greek, is its conception of God. The Latins conceived God as a being apart from the world, and governing it from a distance; while to the Greeks he is a spirit who pervades the universe and is ever present in the life of humanity. This conception of God as an extra-mundane being underlies the whole theology of the Latin Church from its earliest time. It underlies the theological system of Augustine, the greatest of the Latin fathers. From this root-conception of God, joined with the heathen ideas introduced into the church from the time of Constantine, there sprung up sundry erroneous doctrines. Is not Mariolatry a substitute for the worship of the *absent* God? Is not a saint or an angel a nearer object of worship than the distant Sovereign? Would not Christ be localized in the sacred elements if he be not present, spiritually, in and with his believers? Remember that even Luther, who almost completely shook off the Romish traditions, still clung to one of the absurddest of doctrinal errors ever imagined by the church. See what a formidable power one traditional idea has over many nations through many centuries.

But this is not a matter to be surprised at. Education and authority, civil and ecclesiastical, tend to keep men, quietly or forcibly, within the boundary of the sentiments of their age. It is a hard thing for a man to spurn authority or popularity. Such a heroic act almost always ends in his shame or destruction. Again, there is a tendency among men to regard anything which comes down to them from time immemorial as peculiarly sacred and inviolable. These causes combine to level down the men of an age to the same one hereditary and current belief.

Here I wish to call your attention to another thought: it is that prejudice not only has an almost unshakable hold on the men of an age, but it is very often confronted by a counter-prejudice. It is one weakness of men that they

can but scarcely hold the golden mean. Men's opinions are like the pendulum : it swings to right and left. Let me give an example. The Unitarian movement in America was at least partly due to the reaction against the extravagant forms of the old Calvinistic system. At the close of the seventeenth century the old faith began to lose its hold on many in New England. Against this relaxation there arose, in the next century, the defenders of the old system, led by Jonathan Edwards and his followers. This return to the received faith in some respects was pushed to an extreme by the theologians of the Hopkinsian school. Then a reaction followed. This reaction, accompanied by the growth of literary culture, which led to a latitudinarian tendency in matters of belief, resulted in the Unitarian movement in New England. And the final outcome of this movement is that radical Unitarianism which retains not a central doctrine of Christianity. We have no time to dwell on the evils which came from this action and reaction in the theology of New England. The Japanese as yet do not know these movements and counter-movements. They have no attachment to any side. They have no prejudice of any kind. I say this state of mind is very favorable for a sound study of theology. The history of our future theology depends much upon what theology the students of the present age adopt, and with what spirit they study it. We can as yet have any theology and acquire any spirit.

While the advantages of mental freedom in theological study cannot be spoken of too highly, there may be, also, some dangers connected with it. Free steps, instead of treading in the right path, often rove and wander in forbidden regions. Free minds, as a general rule, are very fond of adventures. The Japanese mind is yet neutral ; and to which pole it will swing in the future is a very delicate question. The so-called free-thinkers have too powerful attraction for young and adventurous minds. We have no experience to guide and restrain us. Hence the danger which attends our study of theology, and hence the importance of building our theology on the sure foundation of the experience of the Christian church during eighteen centuries. Let us economize our time and energy by not going over the once-trodden path of failure, errors, and struggles.

Letters from the Missions.

Japan Mission.

HEARERS AND OPPOSERS.

DR. DAVIS, writes from Kioto, October 7 :—

"I returned yesterday from a trip to Nagahama and Hikone, at the head of Lake Biwa, where I spent Saturday and Sunday. We had large meetings in both places, four native brethren and myself being the speakers. A theatre holding about 400 was filled in Nagahama, and one holding about 800 was filled in Hikone. These audiences sat between

three and four hours on their hard seats, listening to earnest sermons. They were largely composed of middle-aged and aged men, and the attention was perfect. I shall never forget the earnest upturned gaze of those men,—many of them with mouths as well as ears wide open,—as they sat listening during those hours. That is a symbol of the attitude of all Japan to-day. The thought of it haunts me, and we cannot begin to speak to the millions who want to hear.

"The Buddhists and Shintoists are feeling very desperate some of them and

try to make all the disturbance, they can at some of the meetings. The government, on the other hand, is using strenuous measures to prevent disorder at all public meetings. About twenty policemen, including the chief of police, were present at each of the meetings spoken of above, disguised in citizen's clothes, besides three who were in full dress. In one of the places there was a large force kept within easy call, as it was feared that disturbance would be made; there was no disturbance, however, at either place.

"Last Sunday afternoon a letter was put into Mr. Learned's letter-box, of which the following is a free translation. It was addressed to 'The four American barbarians, Davis, Gordon, Learned, and Greene.'

"'I speak to you who have come with words which are sweet in the mouth but a sword in the heart, bad priests, American barbarians, four robbers: You have come from a far country with the evil religion of Christ, and as slaves of the Japanese robber—Neesima—with bad teaching you are gradually deceiving the people; but we know your hearts and hence we shall soon with Japanese swords inflict the punishment of Heaven upon you.'

"'Japan being truly a flourishing, excellent country, in ancient times, when Buddhism first came to Japan, those who brought it were killed; in the same way you must be killed. But we do not want to defile the sacred soil of Japan with your abominable blood; for this reason, we wait two weeks, and you must leave Kioto and go to your country; if not, the little robbers of the Doshisha school, and all believers of this way in the city, will be killed; hence, take your families and go quickly.'

"'(Signed by) Patriots in the Peaceful City, believers in Shinto.'

"Of course this is mostly gasconade, but it shows the spirit which is working among us; for a while Christianity was quietly ignored; then it was ridiculed; now it is feared; and the whole situation is most encouraging."

AN INTERESTING VILLAGE.

Mr. De Forest writes from Osaka, October 4:—

"I have just returned from a trip of 130 miles to five places, having preached six times in seven days. There is no use in writing you even the names of the towns we visited, for with all your ability you would hardly be able to pronounce them correctly, nor if you could, would you be able to remember them over night. If I had time I would tell you about the wealthy gentleman who was imprisoned on a false charge, was converted in prison, was baptized upon his release as soon as he could get a minister to come to his house, and who kindly entertained me last Friday at Nara. Here, however, is a story worth telling:—

"In a small village near Nara was a Shinto priest living in the parsonage attached to the village-shrine. He somehow heard of the new way, and sought the home of Rev. Mr. Naruse, at Koriyama, for the purpose of inquiring what it meant. He found out so fully that he did not want anything more of Shintoism, and, like some people of old of whom we read, 'he was baptized and all his house.' The head teacher of the school in this village also heard and was baptized. Whereupon the young men of the village became eager to look into this matter, and in a body came three miles in a rain to hear three of us preach. On that very day the villagers held a meeting to drive out the hated Jesus' religion. They warned the priest out of the parsonage, and planned to make it expedient for everybody who favored Christianity to go away forever from that vicinity.

"Hearing this we all started immediately for that interesting village, and for the first time in their lives the people there had a chance to see a 'red-bearded and blue-eyed barbarian,' as they sometimes jokingly call the foreigners. I asked the priest to take my card to the headman and request a few minute's audience. He soon came back, saying that the headman desired him to tell me that he was not at home! I sent him back

word that I had heard of the desire of the villagers to keep Christianity out of their village, even though they should lose some of their best men, and though many homes would be broken up; that this desire arose from not understanding the new departure of the thinking men of Japan, and yet more from ignorance of true Christianity. I sent him a Bible to examine and to show his villagers, praying him to take no hasty steps in so important a matter. What the result will be remains to be seen, but the story of this village shows one thing, namely, that the old religions cannot hold young Japan."

ANOTHER VILLAGE.

"How different the headman of another village! He had been a miserable creature, following every low desire until life itself seemed unendurable and suicide was contemplated as the surest release from his degraded self. Then he heard of the way of life from Mr Atkinson, then again from Mr. Neesima, and at last Christian books led him to think. His worthless life was lost, but not by suicide, and he now lives the new life in Jesus Christ. This man took us right into his house, advertised our preaching, brought together 300 persons who heard most convincing sermons from Rev. Mr. Uyehara, on 'The Miracles of Jesus,' and from Rev. Mr. Homma, on 'What is Christianity?' They may try night and day in that village, but I'm sure they never can forget the earnest, life-giving words that they heard that night.

"What impressed me on this trip was the fact that already in many a village and town God has *one* Christian. No missionary planned it thus, none of these growing churches so arranged it. It looks to me as though you might as well give up trying to make maps of Japan with great dots to mark the places where the gospel is being preached. A new period has taken place in our work. Hereafter villages and towns will form a large part in the story of the victory of the 'Jesus way.' Eight places have recently been opened to hear the gospel right around Osaka."

DEATH OF A PASTOR.

Later letters from Japan report the sudden death of Rev. Mr. Uyehara, to whom Mr. De Forest alludes above. He was recently installed as pastor of the Shima-no-Uchi Church in Osaka, having graduated from the Kioto school last June. Mr. Learned speaks of him as "a man of tremendous earnestness and force of character, and one who it seemed would undoubtedly do a great work." Dr. Davis says of him: —

"He was one of the original band of Kumamoto Christians, who came up to us eight years ago and took the whole course of eight years here. We have seen him develop from a mere boy into one of our most devoted and powerful men. He has made great progress in the divine life in the last eighteen months. He was graduated with his class last June, and was ordained, married in, and buried from, his church in Osaka all within about four months, being buried just three weeks after his marriage. It was a very impressive funeral, and our churches and school feel the call to emulate his earnest, consecrated spirit."

ANOTHER ADVANCE BY GOVERNMENT.— THE TAMON CHURCH.

Mr. Atkinson, of Kobe, writes October 20: —

"The government has made another advance. During the summer all official authority was taken from the Buddhist and Shinto priests, and now the people are allowed to bury their dead with such forms as they please, on condition, in every case, that the police be informed of the place of burial. The Buddhists have been the authoritative buriers of the dead, and, though in the open ports, in view of a light fee, ready to step one side and let the Christians bury as they choose, they have in some instances, in out-places, resolutely exercised their authority and buried even the Christian dead with their heathen ceremonies. But this is now at an end, and the entire priesthood must feel very sore about it. The Christians, of course, are greatly rejoiced, and regard

the attitude of government as very friendly to Christianity.

"The Tamon church has just laid the corner-stone of its building, and hopes to have it ready for use by Christmas. The Hiogo church also hopes to have a church building finished by New Year. Some of the foreign residents of Kobe have contributed toward the erection of the Hiogo building. The church is too small and too poor to build without aid. This week a pastor begins his labors, and I trust that good work will be done for the town during the winter. For evangelistic work the church has rented a little theatre, and I have been preaching there on Thursday and Sunday nights."

AKASHI.

"The work in Akashi and vicinity is now moving on vigorously enough to awaken opposition. The heathen have raged enough to break up some of the services, and stones and other missiles have been freely used. I was there a couple of weeks ago. The previous Sabbath the rain had fallen in torrents, and hence the Christians had enjoyed quiet. The Sabbath before that some persons had been injured and the meeting broken up. The interesting query at the time I was there was, 'What will be done to-night?' At the usual meeting hour the building was full, and the street outside was densely packed. The desk was in the middle of the building, and after the devotional services I announced my text, 'God is Love,' and began to speak. Some in the street also began to speak. I stopped and began again, with a like result. I then asked the deacons to move the stand and lamp to the front of the building—the whole front having been taken out and the street thus taken into the audience-room. I thought that if stones were to be thrown I should like to know it at once. Having arranged these matters I began to talk again. My competitors in the street also began. I concluded that somebody must give in before anything more could be done, so I stepped to the outer edge of the flooring, put as much vigor as

possible into my voice, and indignation into my manner, and rebuked the crowd to the best of my ability. The opposing voices ceased by degrees until, after a little, I had the talking all to myself. I then reannounced my text, and standing in the same place preached for an hour to a quiet audience. I used their conduct by way of illustration of the lack of love that there is in humanity, and it was taken in good part.

"The church is earnest and active. It supports its pastor, partially supports a local evangelist, and aids a member while he is studying theology. The two most interesting things about all the churches are their earnestness and activity in supporting themselves and in doing evangelistic work."

OKAYAMA AND VICINITY.

Mr. Pettee sends the following notes, October 18:—

"Mr. Cary and I have looked over nearly the whole field that comes under our watch, he doing the heavier part of the touring, and we find plenty to fill us with cheer and hope. Mr. Watanabe, from the Kobe field, has done an excellent summer's work in Saidaiji and vicinity, but is now transferred to another post. Kasaoka church, organized only last March, sends its pastor-elect and four members to the theological school at Kioto, and bravely plans to do without a leader till next summer, that it may have a better furnished one then to carry on aggressive work in several of the surrounding towns. Ochiai and Tsuyama Christians have also sent their evangelists to the Kioto school. Okayama church contributes two others. Takahashi church has reluctantly dismissed its excellent pastor to engage in editorial work in Osaka, his throat not allowing him longer to preach. Thus far no one has been found to take his place."

Northern Japan Mission.

WILLING HEARERS EVERYWHERE.

REV. O. H. GULICK writes from Kubota, or Akita (October 3), whither he had gone from Niigata on a preaching tour:—

"On the twenty-fourth ultimo Mrs. Gulick and myself left Niigata to take a short trip northward. Leaving the river-mouth at 6.30 A.M., our steamer touched at 11 A.M. at Murakami, and at 5 P.M. entered the mouth of a river and landed us at Sakata, a city of say 15,000 people, perhaps eighty miles north of Niigata. Here we spent the night in a Japanese hotel, and, embarking again at six o'clock the next morning, by noon reached Tsuchizaki, a city of 8,000 inhabitants, at the mouth of the Asahi-gawa, and perhaps 130 miles north of Niigata. Here we left the steamer.

"Three miles inland from Tsuchizaki we came to Kubota, or Akita, a city of 40,000 inhabitants, the prefectural city of Akita province, and formerly a castle city, and the seat of a *daimio*. Here, for a few days, we were the guests of Messrs. Smith and Garst and their wives, missionaries of the Church of the Disciples, who have been in the country about one year, and who located here last June.

"These friends have made a very good beginning of work, in the few months that they have been here. Nothing that I have seen of late indicates more clearly the readiness of Japan to receive the gospel than the conditions under which these earnest workers have commenced their labors in this northwest point of Nippon. They are here on a six months' traveling passport, and expect to secure a second passport on the expiration of the first. Beyond that their stay will be uncertain unless they secure a contract for teaching. They live in the hope that before their second six months' passport expires the proposed treaties may go into effect, granting to foreigners residence in the interior under favorable conditions. But even now, with but one year's work upon the language, and with one faithful helper who understands a little English, they hold under their own wide roof a woman's weekly meeting of say twenty-five, a men's weekly Bible-class, and on the Sabbath a morning meeting of the four or five believers, an afternoon public meeting, attended by from 80 to 120

people, and a Sabbath-school attended by from thirty to fifty children.

"On the first instant they held a very successful public Christian lecture-meeting in the theatre of this city, in which I assisted them, and which was attended by about 700 people. The holding of such a meeting anywhere in Japan would have been impossible five or six years ago, and could not have been accomplished in this quarter of the empire a year or two ago.

"The era of holding public mass meetings for the discussion of Christian topics may be said to have been fully opened in Japan on the advent of Mr. Joseph Cook three years ago. Before that time some theatre-meetings had been held in the larger centres of Christian work, but nothing before that time would have induced the proprietors of theatres in Niigata, Murakami, or Kubota, to let their buildings for any such purpose. It is certainly an omen of wonderful significance that such public places of assembly can now be secured, and that thousands are ready to meet and listen to the claims of the gospel and to the proofs of its power to bless and to renovate the individual and the nation.

"Our Saviour, in sending forth the first band of missionaries, commanded them to leave the cities that would not receive them and their message, and to go to other cities. In short, was not the command to proclaim the gospel where they found willing hearers? Not to press this point too far, may not the church of Christ to-day be following out the spirit of this command, if they send the larger part of their forces to such countries as Japan, which, to-day, has tens of thousands of willing hearers in all her borders? The day for Japan's redemption is at hand. Her millions are ready now to hear. The glad day when other lands will be equally ready to receive the good tidings is near at hand."

on their return to Inhambane, after the latter had spent a few weeks in Natal. They reached Inhambane July 18, and the following letter from Mr. Richards, dated September 5, shows that they had been busily at work, with good results. A sketch of the region is here given, showing the site selected by the mission, which is across the bay from Inhambane, some eighteen miles distant from the town. The dotted portions represent low and marshy ground. It will be remembered that Mr. Wilcox resided for a time at Cocha, a point opposite his present location, but, as there were swamps in that vicinity, it was deemed best to remove to

the higher authorities. He could do no more than this, and warned us that if we taught religious views off our own place, we would forfeit all rights and be expelled the province.

"We have thus obtained all the rights we want for the present. Whether we do or do not hear from Mozambique or Lisbon, we can preach and teach all the people we can induce to live upon our grant of land.

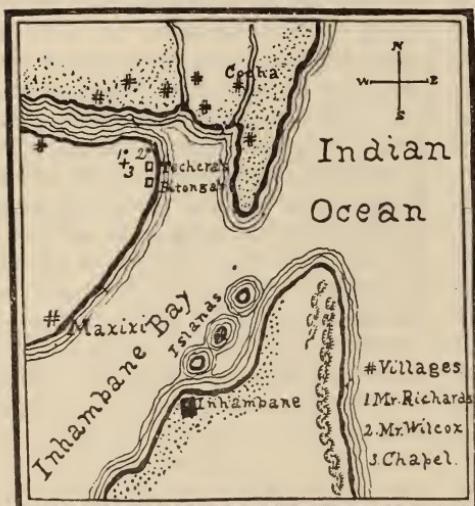
"In choosing our locality, health was the first consideration. We have a very fine location, on a bluff at least 150 feet high, around which the ocean tides sweep with force continually. There is no malaria about us. Yet Mr. Wilcox has had two light attacks of fever since we came. The rest of us have not suffered. After choosing a site for our houses, we laid out as our tract a long narrow strip along the inner bay shore, so as to include as many kraals as possible. We may thus legally, as well as rightfully, preach to as many people as we are able to reach, until we get the language under control.

"As soon as we chose our location we set about building our houses, and after two weeks' diligent work we all moved into our houses, and have finished them at our leisure."

A PUBLIC SERVICE.

"Last Sunday we sent out invitations, and any one invited came to our place for a service. It was a quaint affair in some of the minor particulars, I assure you. For example, when the person officiating offered prayers, the people all repeated his words, and if he hesitated for a word they did not halt, but went on extemporizing for themselves. But, on the whole, the service was a delight to us all.

"We came to the conclusion that we must have a chapel and schoolhouse of some sort, and we set about it on Monday last. We found some very soft sandstone at the foot of our hill, and a bed of red clay near at hand, with which we found we could make a wall. With tiles which we can get here, we can get up quite a respectable house at a moderate expense.



the high bluff where they have now built. The Portuguese authorities having objected to the teaching of religion, but consenting readily to the assignment of a large tract of land for a plantation, our brethren have agreed to take the land, and they will employ the natives in self-sustaining agricultural pursuits, having, of course, the right to teach and preach to any extent to their own employees. Mr. Richards writes: —

"Upon arriving here we were given permission by His Excellency, the Governor, to locate where we liked, selecting our 2,500 acres, and confining our work to that reserve alone. He promised to send on our request for permanent grants, etc., to

It is not large, only fourteen by twenty feet, but so arranged that we can utilize a large tree to accommodate a larger audience than the building itself will hold. We intend to have religious services every day for our own helpers.

"Mr. Wilcox employs twelve boys and I six, at a cost of 5s. per month. We also have seven girls and four boys at a cost of 2s. 6d. per month each. I have thirty-five women bringing stone for the chapel at 3d. each per day, and they board themselves! Our Zulu helpers are outdoing our expectations. They are remarkably quick at getting the language, which is essentially the same as Zulu in grammar and idiom.

"The natives are well behaved on the whole, but are much wilder than the Zulus. I have one of Umzila's men at work for me. Umzila, we have just heard, is alive and coming down '30,000 strong to clean out Inhambane;' so the Portuguese tell us. One day they say he is dead, and the next that he is alive, and so on. The old man is, doubtless, alive and well at his home, Umoyamuhle."

West Central African Mission.

TO CHIVULA AND ON TO BIHE.

LETTERS have been received from Benguela, bringing dates down to October 10. As mentioned in the last *Herald*, Mr. and Mrs. Sanders had accepted the invitation to return to Chivula, which is a little less than one hundred miles inland. Mr. and Mrs. Walter have found enough to occupy them at Benguela, and the following letter from Mr. Sanders, dated Chivula, September 19, gives a brief account of the outlook there and of his purpose to move on to Bihé at once:—

"On leaving Benguela we expected to stay here all the wet season. Now we mean to go right on to Bihé if we can get carriers, which is as yet uncertain. Letters from Mr. Arnot say that Jambayamina has expressed the wish that we return soon. His last letter says, however, that there has been going on a great deal of underhand work against us, by whom he

will not say till he sees us. He is coming to the coast for supplies, but returns to the Barotse.

"A man of this place who went to Chilume says the houses are stripped even of doors and windows; that the few loads (fifteen or sixteen) that we left at the Kuleli River are safe; also that Chikulo has seven or eight loads in his care, and that he will keep charge of them till word shall be received from us. If we go to Bihé and I can see Chikulo as we pass along, I shall take our loads and tell him to carry the rest to Mr. Walter at Benguela."

At a later date Mr. Sanders writes:—

"A *cometiva* of Bailundus camped close by this afternoon. They were *en route* for Benguela, to take us to Bihé. We send for a few more loads, and they say they will, on their return from Catumbella, take us on. They think we had better pass around Bailundu; as they can judge of the situation better than we, we shall probably do so. These people mostly come from Chipuli, and they brought a load of beans that old Sekulu Chipuli was sending to us at Benguela as a present. If we reach Bihé, I shall probably not try to finish building till the next dry season, unless some especially good reason shall appear for going at it sooner. Chitei, the man bringing these carriers for us, is one who was with us and worked for us nearly all the time we were in Bihé. He says that Chinjanja, a man whom we well knew in Bailundu, a Bihéan, told them that our things are safe, even to the *olombala* (poles), of which we had about five thousand.

"If the Lord's will be that we go to Bihé as soon as we hope and expect, we shall get there some time before this reaches you; for we should be there about November 1. We are both in excellent health and spirits, and look forward to our return to Bihé. We know that there will be some inconveniences and many annoyances; but those things are not peculiar to these regions nor to missionaries. I presume that at the Rooms you have a larger share of them than we do.

"Rejoicing in hope, and assured that from this tribe and tongue there shall be ransomed ones standing in the great multitude, and believing that some of them are living now in these regions, I remain, etc."

FROM MR. F. S. ARNOT, AT BAILUNDU.

Reference was made in our last number to information, received by way of England, of the arrival at Bihé of Mr. Arnot, the young Scotch missionary who has been doing an independent work among the Barotse, north of the Zambesi. Owing to difficulties in that region, Mr Arnot worked his way westward to Bihé, hoping to find our brethren there. On arriving he learned of their troubles, and pushed on to Bailundu, and from thence wrote the following letter to Mr. Sanders, dated July 25:—

"You will be somewhat surprised to get this letter dated from Bailundu. A few words, however, will serve to explain. I also am engaged in the same work as you are, and have been for two years at the Zambesi River. I have come from there in company with Señor Porto, of Bihé. I sent off a letter at once to Bailundu, but my messenger came back with my letter and bad news as to the missionaries. I could not understand what had become of you all, so I started at once with a few men, hoping that I might be of some service to you. I brought a letter from Señor Porto for the chief of the Bailundus. My heart was sad when I came and found things as they are, and also because of the shameful conduct of the trader who was the cause of your exile.

"Chikulo, at whose town I am lodging, said he was glad I had come, as they were in a dilemma and did not know what to do or whether the trader's words were true or false. I told him how indignant Señor Porto was at their conduct, and said that unless the missionaries were brought back at once and all their goods restored to them, it would be a serious matter in the eyes of the white chiefs. He said that it was his desire to bring you all back.

"Just then the trader's hammock came

along. He was on his way to Bihé. Chikulo called him in. I explained to him my errand here, and asked him to say there and then what charge he had against those Americans. I never saw a man appear more guilty as he muttered out: 'I thought these men were *Jews*, and not Christian missionaries.' I said that he would have to make known his mistake to Chikulo and the head men assembled. He did so, and told them that he was satisfied from what I had said that these men were harmless.

"All the Bailundus present expressed loudly their indignation at the way the trader had robbed them of their white men who were their friends. They put the entire blame upon the trader. All your scholars gave me a warm welcome, bringing loads of books, etc., belonging to you for my inspection. I told them to take care of them until your return. The purport of this letter is to tell you in Chikulo's name to come back to your houses and goods. The Bailundus have *nothing against you*. If you should think fit to go on to Bihé, Señor Porto will welcome you heartily. He says that the old house of Baptista, at Belmont, is at your service. I also saw the chief of Bihé, who said he is sorry you left his country, and hopes you will soon return. So far as I know, the things you left there are all safe. I will remain here till the messengers return.

"I sincerely hope to see the faces of some of you. I will return then to Belmont for my people and goods left there, and will start again for Benguela, meanwhile 'holding the fort at Bailundu' until you return. The devil is not to have it all his own way this time."

European Turkey Mission.

LABORS APPRECIATED.

MR. LOCKE, of Samokov, reports a long tour, occupying twenty-seven days, through the out-stations in Eastern Roumelia connected with the Philippopolis station. He writes:—

"All along the lines I could plainly see signs of progress, and I met with men,—active, burden-bearing, men—in three instances, who of their own accord testified to the power of a true Christian life, as seen in the labors and fruits of our efforts for this people, and it did me good to see how, all unconsciously to themselves as it seemed to me, their lives and opinions were being influenced, and in some degree moulded, by missionary life and example. One of the three said: 'Some have come to see, and to feel, and to acknowledge, that you did not come here to divide this nation: you came to do it good. We are in despair when we see the fruits of our schools; we can but contrast the graduates of your schools with those of ours; we acknowledge with shame the immorality of ours and the morality of yours; we are watching, and we see that if you find that by chance you have a pupil who shows an inclination to immorality, after a due trial you free yourselves of him.'

"This was voluntary testimony. Few can be found who would dare to tell us this—but there are some who do dare. We know that it is only a matter of time. If this people remain as a people, they will some day be ready to give praise to whom it is due: first to God for his mercies to them, then to those who have toiled for them. We can wait."

PERSECUTION AT STRUMNITZA.

Mr. Baird writes from Salonica, September 26:—

"I am here, and have been for a week past, to see if I can help deliver eight Protestants of Strumnitzia and vicinity from prison. They have been accused of holding intercourse with brigands, and are to be tried by military law. The accusation, I firmly believe, is entirely false: the work of the bishop so as to stamp out the work that has been advancing rapidly of late; to lay waste the cause of truth in that region, and to terrorize all that have shown any leaning toward the truth as we teach it.

"One of the brethren in Strumnitzia hired a farm in the village of Monospitovo,

two hours from Strumnitzia. In that village, lately, seven persons declared themselves Protestants, and invited our preacher, Mr. Anastasoff, to preach to them. He went, September 7, and preached to an audience of about two hundred. The following Tuesday and Wednesday the brethren were arrested, and false witnesses testified that they saw our eight Protestants and eight armed brigands holding a conclave on the night of September 3.

"This seems to be the fiercest persecution so far in the history of our mission. The trial has not been finished; the men are not even here yet, but at Strumnitzia. Pray for us, and especially for them, that their faith faint not, and that the cause of the Lord be not endangered or set back."

Ten days later Mr. Baird wrote briefly of this case of severe persecution:—

"The plan of our enemies at Strumnitzia seems to be to keep the Protestants in jail, neither condemned nor acquitted, till they despair and ask the bishop's pardon, kiss his hand and promise to obey him. Should they do this the bishop will probably secure their release on bail. Our efforts are to have accused and witnesses brought here and the trial to be here. All is arbitrary military law, and not a few unfavorable things meet us. Our hope is in the Lord. It is four weeks to-night since they were imprisoned. It may be weeks more before their case is decided."

ACTIVITY AT MONASTIR.

Mr. Bond writes from Monastir:—

"Our most recent follower here is a man of some means and influence, and, in consequence, the city is somewhat agitated. A few days ago a number of his friends took him to the bishop, in order that he might be *reconverted*. But the bishop referred them to a priest, a theological professor in the Greek school. To the consternation of his friends, the priest admitted that the Bible was the only proper authority for the church of Christ, and that tradition was simply a matter of priestly interest. Another party urged the bishop to argue our friend back into his

fold, but the bishop advised that he be let alone, and then inquired if his wife agreed with him. On being informed that his wife was not a Protestant, he said: 'Let her come to me, and I will give her a bill of divorcement.'

"Our preaching services are crowded, and last Sunday we had a long discussion, after Sunday-school, the chief topic being the Virgin Mary and her right to divine worship. Our friends are very active in the market, and there is daily discussion in many shops."

Western Turkey Mission.

SIVAS AND OUT-STATIONS.

MR. PERRY, writing from Sivas, October 2, gives the following report of the schools in that city:—

"Our school was opened again, on September 1, by Bar. Garabet Beshguturyan, who had previously taught four years in Malatia. He has thirty scholars in the normal department, whom he is bringing into good working order and discipline. Five of these form our station class, being supported in part by the Board. The first half-hour of every morning is devoted to Bible study. Some of the students are our most efficient workers in the church and prayer-meetings.

"The Armenians are making special efforts to carry forward their schools so as to prevent their scholars from coming to ours; and for this purpose have introduced the study of the English language, taught by one of the best scholars from our school. They are also commendably zealous in erecting new and substantial school buildings. The Mohammedans are also making a new departure in the matter of education. They have put up new buildings at large expense, employ a score of good teachers, and keep their pupils under such strict discipline that Armenians and Greeks find it safe and agreeable to study in the same classes with the Mohammedans. No charges for tuition are made to the pupils.

"There is nothing special to report from Kara Hissar, as the result of my

recent visit there. The congregation is small and without much hope of increase, especially as we have no school there. I was humiliated to see how meagre seemed to be the apparent fruit of all the toil and sacrifice incident to our work there two years ago.

"At Divrik the prospect brightens. A portion of the old disturbing element has been removed by the changes of time. One of our preachers has gone there and the church is being revived. At the recent communion season, the first one after a space of ten years, assisted by the former pastor, now an invalid, I received eleven members to the church by profession of faith, and baptized twenty-two children. The Protestant school has also been reopened. Miss Blake has decided to spend the coming winter among that scattered flock; and we pray for her and the church, with its officers, that the Lord may cause the rich fruit to spring from that ground which has been so long fallow."

THE CAMPBELLITE BAPTISTS.

Mention has been made in these pages of the interference of certain Campbellite Baptists in the mission work that has been so long prosecuted by our brethren in Asia Minor. The subject is a painful one, and we would gladly forbear any further allusion to it, but it is only right that our friends in this country should know what obstacles are in the way of the progress of evangelistic work in Turkey. In the letter from which quotations have already been made, Mr. Perry says:—

"The Baptist agitation is one of the leading questions of the day here. Regular services, dividing the Protestant church and communities, have already been established by the Campbellite Baptists in Sivas and Zara, and are persistently attempted at Gurun, Divrik, and Tocat. The trouble and danger with them is not so much their denial of baptism to infants and baptism by immersion only, as their socialistic disorganization in matters of church order. They baptize those who wish it, without discrimination of Christian character; and all baptized male members, however un-

worthy they may be in Christian practice, by virtue of baptism become essentially bishops, that is, they can baptize, administer the communion, ordain, and marry. As they are all preachers, and may ordain uneducated pastors at pleasure, there is no need to them of an educated, salaried ministry. Their services are cheap. There is little need of a call for Christian giving, and their use of the sacred ordinances as so many children's toys attracts and amuses the uneducated people. This loose practice is a tempting bait to the restless adventurers seeking notoriety who, by our stricter system, have been kept back from participation in the church ordinances.

"They have no more principle about getting possession of our chapels than a party of freebooters. As the new chapel in Chakchor, of Gurun, for which we paid £40 grant-in-aid to the Gurun Church, is held in the name of one who subsequently joined the Baptists, they have announced their intention to seize it, and in case of a lawsuit they will probably succeed. The Campbellite Baptist Church in the United States should have too much regard for its honor to endorse the acts of these people. If they want to work in a field in Turkey let a suitable section be assigned them for regular missionary operations, but such an effort as these Baptists are putting forth here to work confusion and division in these weak Protestant dependent congregations, and bring into reproach the sacred ordinances of the Christian faith, should be left to perish in the very confusion which they endeavor to bring upon others."

Eastern Turkey Mission.

IGNORANCE AND POVERTY.

THE mission station at Erzroom has suffered a great loss in the resignation of Miss Van Duzee, who has now carried out a plan which was originally in her mind in entering upon missionary work, by joining the Persian Mission of the American Presbyterian Board. Miss Van Duzee has a sister connected with that

mission, and has been reluctantly released from the service of the American Board that she may join her sister in work in Persia.

Mr. Knapp has for a long time needed relief in his work at Bitlis, that he might take a season of rest in this country, but the difficulty of supplying his place has induced him to remain longer than he should have done for his best interests. Mr. and Mrs. Cole, of Erzingan, have generously consented to remove to Bitlis to supply the vacancy occasioned by Mr. Knapp's departure. Mr. Knapp, on his way to Constantinople, was detained by serious sickness for several days in a little village near Erzroom. Mr. and Mrs. Cole, on leaving Erzroom for Bitlis, crossed the Anti-Taurus Mountains, and passed through a series of villages which Mr. Cole thus describes:—

"We were struck with the degradation, ignorance, destitution, not to say poverty, of some of the villages we passed through this side. We came over a road between those usually taken by missionaries, and where there is no work as yet. Oh, so little like human beings are the people! so near to a level with their domestic animals among which they hibernate! Christians in name, but as far removed from its principles as the east from the west. Many of their children,—some of them of decidedly larger growth,—went about almost in a state of nudity, and, what is more, *not* ashamed, however much we might be. As for readers in the village, you might as well ask for a philosopher! Much as they had degenerated, we noticed their language had quite kept pace. They could no more speak correctly than they could boast of proper religious principles. When good, pure Armenian was aimed at them, they would open their eyes in astonishment, as if another unmeaning Babel had been let loose upon them. For them to speak is to mix Koordish, Armenian, and Turkish, in such a medley as to make rational people go mad, and wish that they had the good sense to distinguish the race they belong to and make their language conform."

Foothow Mission.**ATTITUDE OF THE PEOPLE.**

MISS NEWTON writes from Foothow, September 18, in reference to affairs connected with, and subsequent to, the French attack : —

" Peace is not fully restored in Foothow yet, but we hope the worst is over. Dr. and Mrs. Baldwin and I came up from Sharp Peak nearly a week ago, and are living at our station in the suburbs. We are the only foreigners on this side of the river. We walked through the streets from the boat-landing to our homes and heard very few rude words; in fact, the people seemed rather glad to see us. One remarked: 'These are pleasant people; they are not French.' Others said: 'They have been here a long time; they are well acquainted.' We called at the church on our way and gave the pastor's family a pleasant surprise. The oldest daughter was in the schoolroom with a good proportion of her pupils.

" Great numbers of the people have moved away and all have not yet returned. Yesterday, for the first time, I went to the Settlement. As I was coming home in my chair through the crowded street I met a company of soldiers armed with very savage looking weapons. Just as the head of the column reached me, a man called out, 'Catch and kill the foreigner!' For just a minute I wished I was n't there, but I quietly looked the other way and they passed on without harming me. Really, I think we have more to fear from the soldiers than the people. Many of them are from other parts of China and speak a different dialect. They are almost undisciplined, exasperated by defeat, and they hate foreigners, whom they class together.

" It was not thought prudent to open school at the appointed time, but we hope to begin in a few days, though it is hardly probable that all the parents will dare send their children while matters are so unsettled. It is very gratifying to see how nobly some of our Christians have stood. It seems that public worship has not been suspended at the church here for a single Sabbath. Even while the arsenal was

being bombarded, a few miles away, and the booming of cannon filled the air, they were holding a prayer-meeting, and some outside people came in to listen and to wonder at seeing them so occupied. I am sure some of them have become acquainted with God this year as never before. One young woman, who has been in the school several terms, and who openly professed her faith in Christ a few months ago, was going away with her heathen mother-in-law to an official establishment for safety, but she chanced to learn that there she would be expected to engage in heathen ceremonies, so she refused to go, and remained at home, saying she was not afraid, for God would take care of her.

" There is trouble at a number of our country stations, and more or less persecution of the Christians, though we have heard of no personal violence. Several of the chapels have been threatened, but except to the one near the arsenal I think no damage has been done. A young man from the Tong Fuh district has just been in and told me how hard it was for them before the battle, but since then there has been great improvement. The inquirers who were frightened away have returned and others with them, and opportunities for work are better than before. I am sure it will be so. Sometimes I have almost longed to see persecution to arouse the people, anything rather than coldness and indifference. God will carry out his own plans in his own way."

North China Mission.**A MONGOLIAN CITY.**

MR. F. M. CHAPIN reports a visit, with Messrs. Sheffield and Beach, to the city of Kwei Hua, in Mongolia, about 175 miles west of Kalgan. The population of the city is estimated at 200,000. Mr. Chapin says of it : —

" The streets of Kwei Hua, through which our three-horse team sought its way in quest of an inn, are eminently the streets of a great city. Two days after I saw on one of the finest streets a horse

and empty cart half submerged in a black pool of filth. Fortunately we met at that time with no such disaster. The beggars also showed their civic education. Only such cities as Peking or Tientsin are able to produce like wrecks of humanity. Emaciated forms with a ragged piece of sheepskin about the loins, their eyes glassy from the effects of opium, and the entire face stamped with the peculiar yellow brand which shows that the narcotic has reached the vitals of its victim, appear on every side. There are thousands of these creatures in and about the city of whom it may safely be predicted that within two or at most five years, they will all have passed away.

"The city, notwithstanding its situation on a wide, well-watered plain, is not unhealthy. The people themselves treated us civilly, listened readily, and purchased books with some avidity. The people seem to be superior scholars, more persons being able to read than one sees in Kalgan. The country about Kwei Hua presented a fine appearance as we rode through. Nowhere in China does there seem so promising a field for gospel work as that in and about this large city, were it not for one thing.

"For, while everything seems favorable for a new mission in that region, the fact is, it is preoccupied. Opium is there in full force. Answers to our inquiries as to the number who used the drug varied from eight tenths to that of the entire adult male population. Judging from our own observations, it is a safe estimate we make when we say that probably seven tenths of the men in that whole region are under the power of

opium. We passed field after field of the poppy on our way to the city, and hence were not surprised to learn that the purest opium prepared by the natives sold for less than forty cents an ounce."

THE OPIUM CURSE.

Mr. Chapin speaks of the terrible nature of the opium vice and the widespread corruption it produces. Its victims seem utterly helpless, so that four fifths of those who are apparently cured at the Peking Dispensary sooner or later return to their pipes. The vice can be practised for a long time secretly, and where there may be suspicions that the drug is used evidence often cannot be secured. This leads to deceit and knavery, and missionaries are often sorely tried by discoveries of long-continued use of opium, accompanied by repeated falsehood, on the part of trusted helpers. Mr. Chapin says:—

"The use of opium is greatly on the increase throughout China. Twenty-five years ago, in a place of four or five thousand inhabitants between here and Yü Chou, there was not a single opium user, now there are hundreds. There has been a large increase within four years here in Kalgan. The opium problem is to be the great problem in China. The people seem ready victims for the curse. Even their love of money is no material hindrance. The Chinese are great borrowers of the future. They have no compunctions about loading posterity with debts and mortgages. Without a future and without a hope they turn to the cup of poison offered them, and rejoice to drown their present misery in dreams of pleasure."

Notes from the Wide Field.

MEXICO.

ANOTHER MARTYR—The *Foreign Missionary* for December contains detailed accounts of the fierce fanaticism of the Romanists in the vicinity of the city of Mexico. At the village of Almoloya del Rio, a company of fifty persons had asked the mission for a helper and for the establishment of a church. After due notice to the prefect of the district, and the promise of his secretary, with a force of police, to be present,

three native Protestant ministers went to the village, full of zeal and bright hopes. It soon became evident that the Romish population of the village and of the surrounding towns was determined to prevent the holding of a Protestant service. The bells were rung for mass, and the priest preached a most inflammatory sermon, appealing to the worst passions of the people. They were told, at whatever cost, to prevent the Protestants from holding service. After mass was over the crowd, to the number of 500, armed themselves with stones and clubs and knives, and rushed to the place where the Protestants were gathered. By this time the justice of the peace and his secretary made their appearance, but the crowd no sooner caught sight of the Protestant preachers than they commenced hurling stones. Rev. Mr. Diaz escaped without serious injury. Rev. Mr. Gomez was so severely wounded, chiefly by stones, that he has since died. Two or three Mexicans appeared as good friends and helpers of the beaten men, but the mass of the people were filled with utmost malignity against all Protestants. These outbreaks of fanaticism, though so sad in their immediate results, can but hasten the overthrow of that cruel and fanatical power which exalts itself in place of God.

AFRICA.

UGANDA.—The English Church Missionary Society has received tidings from its missionaries at Uganda down to July last. The missionary company continue in good health, and at the time of writing seventy adults had been baptized. Among the number were eleven women, including two daughters and one granddaughter of King Mtesa. The converts are reported as conducting themselves in a satisfactory way. Apparently for the first time, possibly for the second, in the history of this Central African Mission, a mail sent inland has been lost. The mailmen were attacked by Masai robbers and only one escaped. No homeward mail has ever been lost. In view of the condition of the country and the great distance which the mails have to be carried, this is certainly a very remarkable statement.

SLAVE HUNTERS ON THE CONGO.—We find in *Africa* some statements, made by Mr. H. M. Stanley at the great anti-slavery demonstration at Manchester, attended by some 5,000 persons, concerning the effect of a terrible slave raid by Arabs on the Upper Congo, at the end of last year. After passing through many miles of what had been on a former visit a fertile and populous country, he found nothing left but marks of fire and ruined villages. There were only a few survivors, who told him that a band of men, clothed as he was—in white cloth—and carrying hollow tubes that vomited fire, had come down from the north, shot down all the men that could not escape, and carried into captivity the women and children. Mr. Stanley supposed, from the description, that they must be Arab slave hunters, from the neighborhood of Khartoum; and this proved to be true. A day or two afterward he reached the spot where they were encamped. Boldly approaching the camp, he found there a body of three hundred fighting men, keeping in manacles and fetters 2,300 naked women and children, their bodies emaciated and encrusted with dirt, having for food but a bunch of bananas, or a load of cassava roots, such as a farmer's wife might throw into a pig-trough. It was like a ravening human kennel; a rancid effluvium of unwashed humanity filled the air, a meaningless chatter of wretched mortals filled the ears, and the eyes were satiated with extreme misery. Mr. Stanley calculated that the waters of the Congo would receive the corpses of very many, and that only some 800, certainly not 900, would reach their destination.

THE CONGO CONFERENCE.—The *London Times* of November 28 contains the text of the declaration submitted by Germany to the Conference, which embraces representatives of Germany, Austria, Belgium, Denmark, Spain, United States, France, Great Britain, Italy, Holland, Portugal, Russia, Sweden and Norway, and Turkey. The

document provides for perfect free trade for all nations within the basin of the Congo. It is not proposed to interfere with governments which have territorial rights in Africa; or, in other words, the document does not provide for the supplanting of existing nationalities within the region. The following clause is of deepest interest and importance: "All powers which exercise sovereign rights or influence in the above-mentioned regions shall bind themselves to co-operate in the suppression of slavery, and especially of the slave trade; to promote the work of missions, and all such institutions as tend to the civilization of the natives, and to render the advantages of civilized life comprehensible to them."

MADAGASCAR.

THE English papers give telegraphic news that the French would not advance for some time toward the interior, and that they were suffering severely from sickness on the coast. A great meeting of the Malagasy was held near the capital July 3, to express the will of the people concerning resistance to the French. It was the second public appearance of Queen Ranavalona. It is estimated that 200,000 people were present, and the greatest order prevailed throughout the day, though the proceedings were marked with great enthusiasm. Under the canopy which covered the queen, there lay on one table a large, handsome Bible, and on another a crown. In her address, the queen declared that she had done all in her power to bring war to an end, describing the methods she had employed, and affirming that the indemnity which the French now demanded was for losses which they themselves, and not the Malagasy, had caused. She charged her people not to injure the foreigners among them, who, with the exception of the French, were all their friends. While urging her soldiers to defend the integrity of the nation, she added: "Yet, oh people, whatever be our strength, or however great our numbers, all will be in vain without the aid of God; so let each one of us ask him to help and save us in this, our just cause."

CHINA.

PERSECUTION AT SWATOW—The English Presbyterian Mission at Swatow is suffering from severe persecution. At the village of Kong-pheng, where the gospel had been preached for ten years, and fifty converts had been gathered, the mob attacked the chapel on the third of July last, beating the preacher and plundering him and his wife and children of all their goods. They not only destroyed the chapel, but pillaged no fewer than eight houses of the converts. Some of these were at quite a distance from the village of Kong-pheng. The magistrates of the town failed to suppress the mob, and there seems to be as yet no means of saving the persecuted Christians from their enemies. It will not be at all surprising if such scenes of violence are seen in other portions of China so long as the people are under the excitement of the French attack; yet all the while unquestionably the government seeks to prevent any assault on the Christians.

THE American Baptist missionaries at Swatow also report serious complications growing out of the hostility of the natives. Most of the people are said to be too ignorant or too bitter against foreigners to distinguish between the French and other nationalities, and they hate the Christians because of their having embraced a "foreign doctrine." Several chapels have been "looted," and, although the magistrates issue proclamations forbidding the people to molest the Christians, some of them stand by quietly while the mob is at work. The situation of the native Christians is truly pitiable.

VIOLENCE AT CANTON—Since the above paragraph was prepared a letter has appeared in the *Foreign Missionary* reporting the attack of the mob upon native Christians in Canton. A wife of a preacher connected with the English Church Mission

was seized and cruelly beaten, and an old man was injured so that he probably cannot live. Many have been imprisoned, and their experiences while in prison were like those of Paul and Silas. The prisoners heard them as they prayed and sang praises. Rev. Mr. Butler, from Ningpo, also reports that the city is deserted, and the stampede is ended simply because there are no more to go. The people flee into the country villages or to the hills.

SHANSE.—The English Baptist missionaries who are at Tai-yuen-fu report that there is no disturbance in Shanse because of the French assault. The people are quiet and peaceable, not turbulent as in other sections of China. These missionaries believe that, if there were a general war, they would be safer in the interior than on the coast, and that they have nothing to fear, either from the French or the Chinese. In April last they received nine men to the church by baptism, and they are greatly cheered by the knowledge that many who have not as yet courage to forsake all for Christ, are now persuaded of the truth of the gospel, and are nearly ready to confess the Saviour.

JAPAN.

TOKIO UNIVERSITY.—This university sent forth at the commencement in July last the following graduates: In law, six; in mathematics, one; in physics, one; in pure chemistry, two; in applied chemistry, three; in architectural engineering, one; in geology, one; in mineralogy, one; in medicine, thirteen; in politics and political economy, twelve; and one in pure Japanese and Chinese literature. This indicates the large number of courses in the university and the small number of graduates it is now sending forth.

NATIONAL RELIGION SOCIETY.—At Kioto certain priests have organized a society under this name with the design of uniting the adherents of both the Shinto and the Buddhist faiths, for the express purpose of opposing the spread of Christianity. The movement is said to have the support of many prominent men who are anxious to withstand the influences that come from the Western world.

COREA.

DR. ALLEN, who, though a missionary of the Presbyterian Board, is acting as physician to the United States Legation, arrived in Seoul in September last, and writes to the *Foreign Missionary* that, though missionaries are not allowed at present in the country, he will not be molested in preparing the way for the work which is soon to be begun. He speaks of the people as lazy and filthy, and that they are prone to drunkenness, using their own rice liquor as well as foreign distilled spirits. He characterizes the climate as fine, though the winter is said to be severe. The French-Catholic priests, seven of whom recently called on the United States Minister, go about dressed as mourners, wearing huge hats, as large as an umbrella, since in this disguise they are safe from molestation. The foreigners seem to be diligently making preparations for the establishment of business relations with Corea. One large firm in Shanghai had opened a gold mine by government permission, investing some \$300,000; but the work was interrupted when it was found that gold in good quantity was to be obtained. These items point to the speedy opening of Corea to missionary enterprise.

POLYNESIA.

NEW HEBRIDES.—Rev. Mr. Annand, of the Canadian Presbyterian Mission in New Hebrides, reports that the work of evangelizing, educating, and civilizing the natives is steadily going on. There seems to be no hindrance in any direction, save one: "Physically and numerically the race is declining." At Aneiteum, during the last

ecclesiastical year, there were ninety-nine deaths and only twenty-seven births. Within the same period about forty young men have emigrated, a part to Queensland and the rest to the Hawaiian Islands. Yet the missionaries are greatly encouraged as they see the readiness of the people to receive the gospel.

Fiji.—We are glad to find, in the *Wesleyan Missionary Notices*, a recent report from Fiji, indicating continued progress in the evangelization of the islands. At Mothe and Oneata the people were ready to receive the superintendent, and the work was found to be in an advanced state. The contributions for missions showed an increase of fifty per cent. on those of last year. At Lakemba new converts were received at each monthly meeting, and the living and the dying testimony of the disciples of Christ was very dear. Mr. Bromilow, who made the circuit of the islands, speaks of the preachers' and ministers' meetings as, on the whole, the best he had ever conducted in Fiji. In almost every section there had been an increase of members and a toning up of the Christian life.

Miscellany.

BIBLIOGRAPHICAL.

Titus Coan. A Memorial. By Mrs. Lydia Bingham Coan. Introduction by Rev. S. J. Humphrey, D.D. pp. 248. Chicago: F. H. Revel.

This volume is a fitting supplement to the two books which came directly from the pen of Mr. Coan, *Adventures in Patagonia* and *Life in Hawaii*. Composed largely of selections from letters written by Mr. Coan during his long life, this memorial reveals the inner thoughts of a true man of God. The volume is inspiring, showing the source of the strength and beauty which marked the character and person of this honored missionary. We hope to give in a future number a few selections from the rich thoughts which are found scattered through this charming memorial.

From Greenland's Icy Mountains, and Tennyson's *Lady Clare*. Philadelphia: Porter, Coates and Company. Price, \$1.50 each.

These exquisitely illustrated volumes show to what a height of delicate beauty the art of wood-engraving has been carried. Bishop Heber would have rejoiced to see his Missionary Hymn in a dress so lovely. The pictures are not all of equal merit, but some of them are really inspiring.

BOOKS RECEIVED.

From the Congregational Sunday-School and Publishing Society: *Sermons on the International Sunday-School Lessons for 1885.* By the Monday Club. Tenth Series. Price, \$1.50.

The Wellspring Series: Trying to be Somebody; Under the Master's Eye; Susy's Windows; Valentines. Price, \$1 per set.

A Handbook on the International Lessons. By M. C. Hazard.

Pilgrim Question Book.

From L. Prang & Co. Beautiful *Christmas Cards*.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(The same that was originally assigned for the Week of Prayer.) "That God would now pour out his spirit upon all flesh so that all the ends of the earth might see his salvation."

ARRIVALS AT STATIONS.

October 4. At Adams, Natal. Mrs. R. O. Ireland.

October 29. At Yokohama, Japan, Rev. M. R. Gaines and wife.

November 1. At Kioto, Mrs. F. H. Learned.

- November 4. At Constantinople, Rev. C. A. S. Dwight.
 November 6. At Samokov, Bulgaria, Rev. George D. Marsh and wife.
 November 13. At Constantinople, Rev. Henry S. Barnum and wife, and Miss Henrietta West.
ARRIVALS IN THE UNITED STATES.
 November 25. At San Francisco, Rev. F. M. Price and wife, of the Shansi Mission, compelled
 to return on account of the illness of Mrs. Price.
 December 7. At Boston, Rev. George C. Knapp, of Bitlis, Eastern Turkey.
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For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The opening at Inhambane, East Africa. (Page 22.)
 2. The return inland in West Africa. (Page 25.)
 3. Light and shade in European Turkey. (Page 27.)
 4. Divisions in Western Turkey. (Page 28.)
 5. A Mongolian City; The attitude of the Chinese. (Pages 30-31.)
 6. Willing hearers in Northern Japan and Tokio. (Pages 22 and 2.)
 7. Hearers and opposers in Central Japan. (Page 19.)
 8. The last of the Kamehamehas. (Page 14.)
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Donations Received in November.

MAINE.

Cumberland county.	
Brunswick, 1st Parish Cong. ch.	77 02
Cumberland Mills, Warren ch., to const. Rev. E. M. COUSINS, H. M.	90 00
Portland, Seamen's Bethel ch., 75;	
St. Lawrence-st. ch., 7.61,	82 61—249 63
Hancock county.	
Bucksport, Mrs. Edward Buck,	10 00
Lincoln and Sagadahoc counties.	
Thomaston, Cong. ch. and so.	10 00
Penobscot county.	
Brewer, 1st Cong. ch.	9 50
Hampden, Cong. ch. and so.	3 80—13 30
Union Conf. of Churches.	
North Bridgton, Cong. ch. and so.	10 00
York county.	
Acton, Cong. ch. and so.	7 00
Cornish, 1st Cong. ch.	9 58—16 58
	309 51

NEW HAMPSHIRE.

Grafton county.	
Littleton, Cong. ch. and so.	14 01
Lyme, Cong. ch. and so.	4 10—18 11
Hillsboro' co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, Cong. ch. and so.	20 45
Manchester, Franklin-st. ch.	128 44
Merrimack, 1st Cong. ch.	26 75—175 64
Merrimack county Aux. Society.	
Webster, A friend of missions,	5 00
Strafford county.	
Laconia, Cong. ch. and so.	71 18
	269 93

Legacies. — Centre Harbor, Charles
H. Webster, by John H. Tyler, Ex'r,

2,973 51

VERMONT.

Addison county.	
Middlebury, Mrs. Mary W. Mead,	3 00

Shoreham, "Blank,"	10 00
Vergennes, Cong. ch. and so.	25 00—38 00
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
Barnet, Cong. ch. and so.	76 01
Peacham, Cong. ch. and so.	37 26—113 27
Chittenden county.	
Charlotte, Cong. ch. and so.	27 05
Westford, Cong. ch. and so.	5 40—32 45
Essex county.	
Island Pond, Cong. ch. and so.	3 00
Franklin co. Aux. Soc. C. B. Swift,	
Tr.	
Swanton, Mrs. Augusta S. Dorman,	5 00
Orange county.	
Newbury, 1st Cong. ch.	5 75
Orleans county.	
Newport, Cong. ch. and so., 12;	
Willis Richmond, 10,	22 00
North Craftsbury, Cong. ch. and so.	20 00—42 00
Washington county Aux. Soc. G. W.	
Scott, Tr.	
Worcester, Cong. ch. and so.	6 11
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro', Cen. Cong. ch.	22 53
Windsor county.	
Chester, Cong. ch. and so.	
Springfield, Cong. ch. and so. (of	7 00
wh. for Papal lands, 6),	19 55—26 55
	294 68
<i>Legacies.</i> — Addison, Sally Allis, by	
L. M. Rockwood, Adm'r,	118 45
Westford, Chloe Osgood, by Amasa	
Osgood, Ex'r,	225 00—343 45
	638 13

MASSACHUSETTS.

Barnstable county.	
_____, "P."	
Berkshire county.	
Williamstown, Cong. ch. and so., for	52 00
running expenses of <i>Morning Star</i> ,	10 00

CONNECTICUT.

CONNECTICUT

Fairfield county.	
Huntington, Cong. ch. and so.	40 00
Monroe, Cong. ch. and so.	40 00
Hartford county. E. W. Parsons, Tr.	— 80 00
Bloomfield, Cong. ch. and so.	14 41
Unionville, 1st Ch. of Christ,	25 13
Litchfield co. G. C. Woodruff, Tr.	— 39 54
Cornwall, 1st Cong. ch.	43 35
Harwinton, Cong. ch. and so.	33 00
Litchfield, Cong. ch. and so., 195;	
do., m. c., 109.13,	304 13
New Preston, Village ch. and so.	30 00
Norfolk, Cong. ch. and so.	200 00
Roxbury, Cong. ch. and so.	15 21
Watertown, Cong. ch. and so.	29 76
West Winchest., Cong. ch. and so.	106 75
Middlesex co. E. C. Hungerford, Tr.	— 762 20
Hadlyme, Cong. ch. and so.	10 00
Saybrook, 2d Cong. ch.	15 50
Hew Haven co. F. T. Jarman, Ag't.	— 25 50
Cheshire, A friend,	25 00
Meriden, Centre Cong. ch.	50 00
Milford, 1st Cong. ch.	117 30
Mount Carmel, Cong. ch. and so.	45 94
New Haven, 1st Cong. ch., 611.43;	
Ch. of the Redeemer, 300; United	
ch., m. c., 8.65; Centre ch., m. c.,	
5.60; Nelson Hall, 50,	975 68
North Guilford, Cong. ch. and so.	20 50-1,234 42
New London co. L. A. Hyde and	
L. C. Learned, Tr's.	
Groton, Cong. ch. and so.	41 37
Norwich, Park Cong. ch.	362 47
Tolland county. E. C. Chapman, Tr.	— 403 84
Gilead, Cong. ch. and so., with other	
dona., to const. JOHN C. RANDALL,	
H. M., for work at Prague,	63 75
	2,600 25

NEW YORK.

Brooklyn, 2d Pres. ch., Mrs. A. J.	
Bulkley, to const. J. W. BULKLEY,	
H. M., 100 Bethesda Chapel, 50,	150 00
Camden, Cong. ch. and so.	32 22
Copake Iron Works, Cong. ch. and so.	5 32
Corona, Union Evan. ch.	17 64
Gaspert, Cong. ch. and so.	10 00
Greene County, "Arrears,"	50 00
New Village, Cong. ch. and so.	4 34
New York, Broadway Tabernacle, 1,318.96; S. T. Gordon, 200; J. M.	
Andreini, 10 ⁴	1,528 96
Port Leyden, Cong. ch. and so.	4 50
Rochester, Sweden Pres. ch.	13 00
Rocky Point, Mt. Sinai ch.	24 00
Suspension Bridge, 1st Cong. ch.	21 50
West Brook, Cong. ch. and so.	4 00-1.865 48

PENNSYLVANIA.

Drifton, Welsh Cong. ch.	7	50	
Pittsburgh, Plymouth Cong. ch.	46	26	— 53 76
<i>Legacies.</i> —Philadelphia, James Smith, by Frank P. Pendleton, Ex'r,			750 00

NEW JERSEY

Bernardsville, J. L. Roberts,	60 00
East Orange, Annual collection,	48 24
Montclair, Friends for Northern Mexico Mission,	74 00
Orange Valley, Cong. ch., add'l,	10 00—192 24

VIRGINIA

Harpenden Cong. sch.

ALABAMA.

Selma, Cong. ch. and Sab. sch. 7 00
Talladega, College ch. 5 00—12 00

OHIO.

Belden, Cong. ch. 7 14
Cleveland, Rev. H. C. Haydn, D.D.,
for Japan, 100 00
Grafton, Cong. ch. 7 46
Kelley's Island, Cong. ch., 10.80;
Ladies Mission, 6.50 17 30
Kent, Cong. ch., an. int. on \$1,000,
from Austin Williams, deceased,
Mansfield, 1st Cong. ch. (of wh. in
memory of Uel R. Parsons, 10) 225 71
Marietta, 1st Cong. ch., to const. T. D.
Biscoe, H. M. 100 00
Painesville, 1st Cong. ch., to const.
G. H. HIGGINS, H. M. 100 06
Pittsfield, A friend, "to 00—627 67

INDIANA.

Terre Haute, Mary H. Ross, 6 00

ILLINOIS.

Ashkum, Mrs. E. Mead, 50c.; Mr. and
Mrs. S. M. Packard, 50c. 1 00
Bunker Hill, Cong. ch. 19 00
Cambridge, 1st Cong. ch. 21 75
Chicago, Union Park Cong. ch. (of wh.,
m. c., 11.19, and from A. ARTHUR
BANKS, to const. himself, H. M.,
100), 276.53; 1st Cong. ch., 100;
Plymouth Cong. ch., m. c., 21.03, 397 56
Danville, Mrs. Swan, 5 00
Earlville, Cong. ch. 26 50
Elmwood, Cong. ch. 29 00
Englewood, Cong. ch. 10 00
Harvard, Mrs. Ellen Fay, 4 23
Kewanee, Cong. ch. 33 00
Lawn Ridge, Cong. ch. 20 81
Oak Park, Cong. ch. (of wh. from
Rev. E. D. Eaton and wife, 20),
Oell, Cong. ch. 88 78
Payson, Cong. ch. 28 76
Plano, Cong. ch. 15 00
Quincy, 1st Union Cong. ch. 3 25
Roseville, Mr. and Mrs. L. C. Axtell,
Thomasboro', H. M. Seymour 4 50
4 50—772 72

MISSOURI.

Amity, Cong. ch. 18 15
Eldon, Cong. ch. 2 00
Nashville, North Fork Cong. ch. 4 40—24 55

MICHIGAN.

Grand Haven, Mrs. A. A. French,
Lansing, Plymouth ch. 1 00
Michigan Centre, Cong. ch. 50 00
Middleville, 1st Cong. ch. 3 70
Muskegon, Cong. ch. 4 64
Port Huron, 1st Cong. ch. 27 91
Three Oaks, Cong. ch. 50 00
Utica, 1st Cong. ch. 31 00
11 60—179 85

WISCONSIN.

Blake's Prairie, Cong. ch. 9 25
Janesville, Cong. ch. 60 00
Kaukauna, Cong. ch. 5 50
Lancaster, Friends for Northern Mexico, 21 00
Menomonie, Cong. ch. 18 04
Watertown, Cong. ch. 10 75—124 54

IOWA.

Belmond, An aged friend of Missions, 2 25
Emmettsburg, Cong. ch. 4 11
Farmington, M. H. Cooley, 4 00
Farragut, Cong. ch. 21 37
Le Mars, Cong. ch. 37 00
Maquoketa, Cong. ch. and Sab. sch. 9 06
McGregor, Cong. ch. 31 50
Warren, 1st Cong. ch. 4 30—113 59

MINNESOTA.

Cherry Grove, Betsey Ingalls,
Minneapolis, Plymouth ch., 34-33; 4 00
Vine Cong. ch., 9.65; A friend, 10, 53 98—57 98

KANSAS.

Great Bend, Cong. ch. 3 87

NEBRASKA.

Clarks, Cong. ch., 5 17
DeWitt, Cong. ch. 9 00—14 17

OREGON.

Forest Grove, 1st Cong. ch., 55; 1st
Cong. Sab. sch., for Fah Soong,
native helper of Rev. J. E. Walker,
Foochow, 30, 85 00

COLORADO.

Denver, 1st Cong. ch. 54 45

WASHINGTON TERRITORY.

Montesano, Mt. Zion Cong. ch. 10 00
Skokomish, Mission ch. 21 70—31 70

DAKOTA TERRITORY.

Scotland and vicinity, A missionary
meeting, 20 00
Vermillion, Cong. ch. 5 00
Yankton, 1st Cong. ch. 23 50—48 50

DOMINION OF CANADA.

Province of Ontario.
Lanark, Cong. ch. 26 00
Valetta, Rev. John Logie, 10 00—36 00
Province of Quebec.
Montreal, Calvary Cong. ch., for the
support of Prof. Ichihara, Kioto,
Japan, 75 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Tungcho, Rev. Harlan P.
Beach, 30 00
Japan, Kobe, DeWitt C. Jencks, 175 00
Micronesia, Contributions from Ponape,
Mortlock, Ruk, and Pinglap, by Rev.
E. T. Doane, 72 75
Mexico, Chihuahua, Friends of the
Mission, 11 80—289 55

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
Miss Emma Carruth, Boston, Treasurer.
For outfit and traveling expenses of Misses
Phelps, Prime, West, and Woodhulls, 2,435 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer. 1,200 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Cumberland Centre, Cong. Sab. sch.,
for the support of a school in "Robbers'
Ward," Zeitoon, C. Turkey, 30; Portland,
4th Cong. Sab. sch., 2, 32 00
NEW HAMPSHIRE.—Campton Village, Cong.
Sab. sch., Mission festival, 45.17; New
Ipswich, Twenty-second annual fair, 3,50, 48 67
VERMONT.—East Dorset, Union Sab. sch. 2 25
MASSACHUSETTS.—Rochester Centre, Cong.
Sab. sch., 6; So. Framingham, Cong. Sab.
sch., for Mission sch., Nigde, Cesarea, 40,
CONNECTICUT.—East Avon, Cong. Sab. sch., 3,
Hartford, Pearl-st. ch., Sab. sch. class, for
Rev. J. Howland's work in Guadalajara, 36.35;

Neapaug, Cong. Sab. sch., 3; Norwich, 1st Cong. Sab. sch., 3.15; Pomfret, "Wide Awake Class," for Elisha Roob, Marash, Turkey, 25.

NEW YORK. — Brooklyn, Mrs. J. B. Smith, for Pasumalai Sem'y, 7.50; Sherburne, Cong. Sab. sch., for work of Rev. W. N. Chambers, 35; Westmoreland, Cong. Sab. sch., 2.09, NEW JERSEY. — Montclair, 1st Cong. Sab. sch., 50; New Brunswick, Elm Sab. sch., 2.37, ALABAMA. — "Little Helpers," for Rev. Isaac Pierson's work,

ILLINOIS. — Downer's Grove, Cong. Sab. sch., 5.56; Geneseo, Cong. Sab. sch., 13.26; Lawn Ridge, Cong. Sab. sch., 3.85,

MICHIGAN. — Detroit, A Sab. sch. class, for a Theol. student in Amanzimtote Training School,

	WISCONSIN. — Ripon, A company of little girls,	1 55
70 50	MINNESOTA. — Glyndon, Union Cong. Sab. for boy at Philippopolis under Rev. Robert Thompson,	34 80
44 59	CALIFORNIA. — Kelseyville, George Ford, for support of a boy in India,	30 00
52 37		431 65
6 25	Donations received in November,	15,560 99
22 67	Legacies , , ,	4,266 96
40 00		19,827 95
	Total from September 1 to November 30, 1884: Donations, \$58,110.62; Legacies, \$13,416.04 = \$71,526.66	

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL— "THE MORNING STAR."

MAINE.

Andover, Cong. Sab. sch.	50	
Bluehill Falls, Cong. Sab. sch.	1 75	
Bluehill Village, Cong. Sab. sch.	5 80	
Fryeburg, N. F. Allard,	1 00	
Jonesport, Cong. Sab. sch.	5 00	14 05

NEW HAMPSHIRE.

Chichester, Cong. Sab. sch.	1 00	
Claremont, Cong. Sab. sch.	50	
Derry Depot, Harry L. Rice,	2 50	
Exeter, 1st Cong. Sab. sch.	25 00	
Hancock, W. C. Goodhue,	50	
Hebron, Friends,	2 00	
North Hampton, Cong. Sab. sch., add'l,	1 00	32 50

VERMONT.

Derby, Cong. Sab. sch.	5 00	
North Bennington, Cong. Sab. sch.	16 25	
South Wardsboro', Cong. Sab. sch.	1 30	
West Charleston, Cong. Sab. sch.	25 00	
West Glover, Cong. Sab. sch.	4 25	51 80

MASSACHUSETTS.

Belchertown, Cong. Sab. sch., add'l,		
"Bird's-nest" class,		
Boston, Friends' Sab. sch., 6.50; Phillips ch., Five friends, 1.25; Mrs. Marshall, 25c.	42	
Cambridgeport, Prospect-st. Sab. sch.	8 00	
Chelsea, 3d Cong. Sab. sch., 10.90; 2d Cong. Sab. sch., 6.50,	50 00	
Chicopee, Infant class of 3d Cong. Sab. sch.	17 40	
Cohasset, Cong. Sab. sch.	4 50	
Curtisville, Cong. Sab. sch.	12 45	
Dorchester, Village Sab. sch.	11 00	
Leverett, Central and Mission Sab. sch's,	50	
Melrose, Ortho, Cong. Sab. sch.	9 40	
Natick, Cong. Sab. sch.	9 26	
Newton Centre, A child,	25	
Newtonville, Eliot Sab. sch.	6 00	
Northampton, A friend,	1 00	
North Beverly, 2d Cong. Sab. sch.	12 25	
North Leominster, Cong. Sab. sch.	27 50	
Plymouth, Geo. E. Benson,	1 00	
Reading, Florence Allen,	25	
South Dennis, Cong. Sab. sch.,	5 00	
South Peabody, Rockville Cong. Sab. sch., add'l,	2 05	
Springfield, South Cong. Sab. sch.	18 50	
Townsend, Cong. Sab. sch.	1 50	
West Newbury, 1st Cong. Sab. sch.	6 25	
Williamstown, White Oaks Sab. sch.	5 00	
Worcester, Primary dept' of Central Cong. Sab. sch.	5 00	214 73

RHODE ISLAND.

Peace Dale, Cong. Sab. sch.	20 00
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CONNECTICUT.

Bozrah, Cong. Sab. sch.	5 00	
Brooklyn, 1st Trin. Sab. sch.	23 54	
Buckingham, Cong. Sab. sch., add'l,	25	
Danielsonville, Westfield Cong. Sab. sch.	50 00	
Granby, Granby Mission Band,	5 00	
Groton, Cong. Sab. sch.	2 00	
Hartford, 1st Cong. Sab. sch.	25	
New Haven, "E. M. G.", 2; Chas. K. Offield, Jr., 1; Children of Rev. Erastus Blakeslee, 1,	4 00	
Prospect, Cong. Sab. sch.	10 00	
Stonington, 1st Cong. Sab. sch.	19 50	
Waterbury, 1st Cong. Sab. sch.	84 21	
Windham, Cong. Sab. sch.	2 35	206 10

NEW YORK.

Brooklyn, Addie L. Boone,	25
Buffalo, Frank E. Norton,	25
Camden, Cong. Sab. sch.	3 25
Canandaigua, Cong. Sab. sch., 55.04; Mission Sab. sch., Miss Paton's class, 1,	
Catskill, Two children,	56 04
Homer, "M. C." Society,	50
Mellenville, Mr. and Mrs. Fisher,	10 00
New York, Broadway Tabernacle Sab. sch., 50; Myra Clift, 1; "J. S.", 1,	1 50
Norwich, "The Vestibule" of Cong. ch.	52 00
Saugerties, Friends,	10 00
Woodville, Cong. Sab. sch.	1 50
	9 00
	29 29

PENNSYLVANIA.

Ackley Station, Cong. Sab. sch.	1 75	
Audenried, Cong. Sab. sch.	12 50	
Hollidaysburg, Anne E. Bush,	1 00	
North Warren, R. H. Lewis,	1 00	
Philipsburg, Friends,	2 00	
Pottsville, Welsh Cong. Sab. sch.	3 00	
Stevensville, Arthur H. Adams,	50	21 75

NEW JERSEY.

Closter, 1st Cong. Sab. sch., add'l,	11 00
Orange Valley, Fair of Montrose Sab. sch. class, add'l,	10 00
South Orange, Vailsburg Chapel Sab. sch., 11; Harvey I. Tweddel, 1,	12 00
	33 00

[January, 1885.]

DISTRICT OF COLUMBIA.

Washington, Five children,

NORTH CAROLINA.

Shaw's Mills, Children of G. W. Walker,

ALABAMA.

Selma, Two children,

TEXAS.

Galveston, Florence H. Simms,

OHIO.

Austinburg, Cong. Sab. sch.

25 00

Burton, Cong. Sab. sch.

18 00

Columbus, Eastwood Cong. Sab. sch., add'l,

1 00

Florence, Cong. Sab. sch.

1 00

Hinckley, Two friends,

50

Lakeside, Mrs. L. H. Gulick,

5 00

Marietta, Cong. Sab. sch.

25 00

Painesville, 1st Cong. Sab. sch.

23 25

Rochester, Cong. Sab. sch.

13 00

Rock Creek, Cong. Sab. sch.

3 75

—115 50

ILLINOIS.

Englewood, 1st Cong. Sab. sch.

7 50

Macomb, Cong. Sab. sch.

6 75

Oakdale, Mrs. E. M. Sloane,

25

Pecatonica, Cong. Sab. sch.

10 00

Peoria, 1st Cong. Sab. sch.

24 00

—48 50

MICHIGAN

Bridgeport, Frank Miner,

25

Detroit, 1st Cong. Sab. sch.

5 00

Greenville, Mrs. Henry Hill,

3 00

Oakwood, Cong. Sab. sch.

3 50

—11 75

WISCONSIN.

Menomonie, Two children,

50

IOWA.

Burlington, Cong. Sab. sch.

10 00

MINNESOTA.

Rochester, Ruth E. Swasey,

27

CONTRIBUTIONS FOR SUFFERERS FROM FIRE AT ZEITOON, TURKEY.

NEW HAMPSHIRE.

Exeter, Rev. Jacob Chapman,

1 00

Stratham, A friend in Cong. ch.

2 00

—3 00

MASSACHUSETTS.

Auburndale, A friend,

1 00

Boston, "J. S. R.", 10; L. S. Ward, 5,

15 00

Cambridge, A friend,

5 00

Framingham, A friend, 5; A friend, 2,

7 00

Georgetown, 1st Cong. ch.

4 25

Marlboro', Friends,

6 00

Worcester, A friend,

5 00

—43 25

CONNECTICUT.

New London, A friend,

45 00

NEW YORK.

Buffalo, "S. A. C."

5 00

NEW JERSEY.

Asbury Grove, Sarah C. Tyler,

2 00

KANSAS.

Arvonia, Cong. Sab. sch., 2,50;	"M. F. B.", 2,50;	"W. M. B.", 1,	6 00
Capiona, <i>Morning Star</i> Company of Cong. Sab. sch.			12 25
Council Grove, Cong. Sab. sch., add'l,		25	
Howard, L. M. Campbell and sister,		2 00	
Severy, Three friends,		75	—21 25

NEBRASKA.

Crete, Cong. Sab. sch. 8 81

CALIFORNIA.

Antioch, Cong. Sab. sch., 5; Advent Sab. sch., 2,25,	7 25
Cloverdale, Cong. Sab. sch.	16 00
East Highlands, Cong. Sab. sch.	3 50
Los Angeles, 1st Cong. Sab. sch.	22 50
Oakland, Gold Hill Sab. sch.	75
San Francisco, Cong. Sab. sch., 12,50;	
Four friends, 1,	13 50
	—63 50

SANDWICH ISLANDS.

Hamakua, Foreign Sab. sch.	20 00
Hilo, Foreign Sab. sch., 20; E. Kekoa and family, 3,	23 00
Honolulu, J. P. and S. Parker and families, 20; Friends, 3,25,	23 25
Kaanapali, Sab. sch.	5 00
Kauwela, Sab. sch.	1 75
Kohala, Chinese,	7 75
North Kona, Sab. sch., add'l,	24 50
Pauahau, Sab. sch.	9 00
Waialua, Friends,	3 75
Waimea, Rev. L. Lyons and family, 20; Four Chinamen, 4,50	
Mrs. Purdy, 2; Bella and Emma Lyons, 1,	27 50
Bethel Sab. sch.	42 50
	—188 00

TURKEY.

Baghchejuk, High School for Boys, add'l, 3,50; High School for Girls, 10; Sab. sch., 25,	38 50
Monastir, Mrs. Bond's Sab. sch. class, "The Five Para Helpers,"	4 25
	—42 75
Previously acknowledged,	1,252 05
	41,963 17
	43,215 22

MARYLAND.

Frederick City, Mrs. E. H. Rockwell, 10 00

DISTRICT OF COLUMBIA.

Washington, Rev. W. W. Patton, D.D. 5 00

OHIO.

Oberlin, Mrs. A. A. Sturges,	2 00
Painesville, "M. E. T."	3 00
Rome, George H. Webb,	1 00
	—6 00

ILLINOIS.

Turner, Mrs. R. Currier, 5 00

MICHIGAN.

Utica, A member of 1st Cong. ch. 2 50

—, A friend,	1 00
	—
	127 75

FOR YOUNG PEOPLE.

SAMUEL CROWTHER. SLAVE-BOY AND BISHOP.

MANY books have been written showing how from lowly circumstances men have risen to positions of great honor and usefulness. Perhaps you have read "From Poorhouse to Pulpit," or "From Cabin to White House." The story we are about to tell might be called "From Slave-pen to Bishopric." It is a wonderful story of high attainments by one of humblest birth.

Some seventy-five years ago, the great supply of slaves for the markets of the world came from the west coast of Africa, and especially from the kingdoms



AN AFRICAN FAMILY.

bordering on the Gulf of Guinea. One of these kingdoms is Yoruba, and about a hundred miles inland from what is now the port of Lagos, there lived, in 1821, a family consisting of father and mother and three children, one of them a boy of eleven years, named Adjai. One morning a cry was heard in this rude African village: "The men-stealers are coming!" In the fight which followed, the father fell in defence of his home, and the children and mother were bound together with cords about their necks, and were driven away from their home, which was left a smoking ruin. The mother and baby were allotted to one of the warriors. Adjai and his sister were assigned to a principal chief, but were

soon bartered away for a horse. Inasmuch as the horse did not suit the chief, Adjai was taken back, but was subsequently sent in chains to the slave market at Ijaye to be sold. Within a few months he was sold four times, generally being bartered for rum and tobacco. All this time he was in terrible anxiety lest he should be sold to white men and carried off, as so many of the slaves were, to a foreign land. He often purposed to strangle himself, and once actually attempted to throw himself into the river. But God kept him in life, for he had a great use to make of him.



BISHOP SAMUEL CROWTHER.

The fourth master of Adjai did sell him to the white men, who put him with the others into the slave barracoons, or sheds, where he lay stifling for four weary months. This was at what is now the flourishing town of Lagos. But one night Adjai and his companions, to the number of 187, were carried on board a slave-ship, and stowed away in the hold for the purpose of transportation to Cuba or Brazil. Shortly after the slaveship went to sea she was captured by a British man-of-war which was seeking to suppress the slave trade, and the slaves were taken on board to be carried to Sierra Leone. But of course these poor creatures did not understand the merciful purpose of their deliverers, and when on board the rescuing ship they were filled with horror at seeing joints of pork

and cannon-balls about the deck, for they had no other thought than that these were the heads and flesh of murdered negroes, and that it would soon be their turn to be thus cut up.

These freed children were placed at Sierra Leone, in a school under the care of young men, and Adjai was so eager to learn that when the first day's school was over he begged a half-penny, and bought an alphabet card for himself. In six months he could read the New Testament well. A little girl with whom he was associated in this school, named Asano, afterward became his wife.

After exhibiting marked intelligence and showing evidence of Christian character, Adjai was baptized, in 1825, by the name of Samuel Crowther. He was then taken to England by one of the missionaries, but returned shortly after to Sierra Leone, and became a student, and soon an assistant teacher, in what was called the Fourah Bay College of the English Church Missionary Society. He was invited to accompany the celebrated Niger expedition, undertaken by the English government in 1841, the object of which was to explore that important but then unknown river of Africa. The expedition, though it made valuable discoveries, was disastrous in its results, for nearly one third of the hundred and fifty persons connected with it died within two months. Mr. Crowther, however, escaped, and in 1843, just twenty-one years after he was put on board the slave-ship, he was ordained clergyman in connection with the mission of the Church of England. His countrymen marveled as they heard one of their own race preaching in his native Yoruba, and the whole church rang with the cry of "Ke oh shéh!" — "So let it be."

At this time many of the Yoruba-speaking tribes, after suffering greatly from men-stealing wars, had built a city about a hundred miles from Lagos, calling it Abeokuta, and many of the slaves who had obtained their liberty in various parts of Africa made their way back to this their native land. Mr. Crowther was appointed to labor at this city, and went thither with four other Christian Yorubas. In 1846, three weeks after he had reached the city, he met his mother, after a separation of a quarter of a century. In his own journal he makes the following record for August 21, on which day he met her: —

"*Thou art the Helper of the fatherless.* I have never felt the force of this text more than I did this day, as I have to relate that my mother, from whom I was torn away about five and twenty years ago, came with my brother in quest of me. When she saw me she trembled. She could not believe her own eyes. We grasped one another, looking at each other with silence and great astonishment; big tears rolled down her emaciated cheeks. A great number of people soon came together. She trembled as she held me by the hand, and called me by the familiar names by which I well remembered I used to be called by my grandmother, who has since died in slavery. We could not say much, but sat still, and cast now and then an affectionate look at one another — a look which violence and oppression have long checked — an affection which had nearly been extinguished by the long space of twenty-five years. My two sisters, who were captured with us, are both with my mother, who takes care of them and her grandchildren, in a small town not far from hence, called Abàkà. Thus unsought for, after all search for me had failed, God has brought us together again, and turned our sorrow into joy."

It seems that his mother had long given up all hope of seeing her son, having been in slavery herself more than once, though not taken from Africa. She afterward became one of the first fruits of the mission, and was baptized by the name of Hannah, the mother of Samuel.

In Mr. Crowther's journal of August 3, 1849, is this record:—

"This mission is to-day three years old. What has God wrought during this short interval of conflict between light and darkness! We have five hundred constant attendants on the means of grace, about eighty communicants, and nearly two hundred candidates for baptism. A great number of heathen have ceased worshiping their country gods; others have cast theirs away altogether and are not far from enlisting under the banner of Christ."

We have not room to follow the subsequent life of Mr. Crowther in detail. He prepared a grammar and dictionary of the Yoruba language, and was known



BUILDING A HOUSE IN AFRICA.

as a diligent and thorough scholar. He translated the Bible and school-books into his native tongue, and gave himself unweariedly to efforts to elevate his people. He led a second expedition up the Niger, which was a signal success, making important additions to the geographical knowledge of the world. But he was engaged chiefly in the missionary work, and in 1857 the Niger Mission of the English Church Missionary Society was established. When the English bishop died, no one could be found so fitted for the position as Mr. Crowther, and he was consecrated bishop in 1864. The last report of this mission says that "no other mission started so recently as 1857 can show equal visible results in large congregations of professed Christian worshipers." There are nearly four thousand Christian adherents under the care of this bishop, and though the people have suffered much from the heathenish superstitions of their neighbors, they have stood steadfast for the faith. The wife of Bishop Crowther died only four years ago, more than fifty years after their marriage, and the good bishop himself is still laboring, an honored and useful man, in his missionary field on the banks of the Niger.

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Missionary Herald

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